THE

CEYLON GAZETTEER:

CONTAINING

AN ACCURATE ACCOUNT

OF THE

DISTRICTS, PROVINCES, CITIES, TOWNS, PRINCIPAL VILLAGES, HARBOURS, RIVERS, LAKES, &c.

OF THE

ISLAND OF CEYLON:

TOGETHER WITH

SKETCHES OF THE MANNERS, CUSTOMS, INSTITUTIONS, AGRICULTURE, COMMERCE, MANUFACTURES, REVENUES, POPULATION, CASTES, RELIGION, HISTORY, OF ITS

VARIOUS INHABITANTS.

BY

SIMON CASIE CHITTY, MODLIAR.

Ceylon:

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TO

THE RIGHT HONORABLE

SIR ROBERT J. WILMOT HORTON, G. C. H.

GOVERNOR AND COMMANDER IN CHIEF OF CEYLON.

SIR,

AVAILING myself of your Excellency's kind permission, I have the honour of dedicating to you the accompanying Gazetteer of the Island of Ceylon, over the interests of which you happily preside. Short as has been the period of your administration, many are the benefits resulting to the Colony; and you have already earned amongst us a popularity unequalled by any of your predecessors. Accept then this unworthy production, as a token of the reverence in which your enlightened and liberal government is held, and as an humble tribute of the gratitude of an individual for the numerous beneficent measures which you have adopted—and which we may believe you will continue to do—for ameliorating the condition of the natives, and ultimately to raise them in the scale of society.

In the earnest hope that you may be blessed with health long to continue an administration so happily commenced, and when, in the course of events, you shall return to your native shores, that may you long enjoy the happiness resulting from the conviction that you live in the memory of the thousands whom you have governed and benefited,

I beg to subscribe myself, with most profound regard,

Your Excellency's

Most obedient and humble servant,

SIMON CASIE CHITTY.

Calpentyn, April 1, 1833.

PREFACE.

THE *Island of Ceylon has been justly considered one of the most important of the foreign possessions subject to Great Britain; and under her humane, just, and wise administration, it may hereafter become in the south east, what she is in the north west, " the queen of isles."* *

Various publications have from time to time appeared regarding the situation and extent of this favoured isle,—its climate and resources, and the character and condition of its inhabitants; but none of them contains any particular account of its topography; and even where it has been noticed it is invariably so much amalgamated with other matters, and dispersed through so many pages, that it is not adapted for purposes of reference.

A perusal of HAMILTON'S *East India Gazetteer, suggested to me that this desideratum could be overcome by forming a work of a similar kind; and having communicated with my highly respected friends, the Rev.* BENJAMIN CLOUGH *and his nephew, the late Mr.* FREAR, *they encouraged me to the undertaking, being convinced that it would be a very desirable*

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* Philalethes.

and interesting work. They both promised to render me every assistance in their power; but before I could avail myself of their valuable aid, they returned to England on account of ill health. Under these circumstances, I had resolved to relinquish the attempt, despairing of success; but on submitting a specimen of the plan I meant to adopt to His Excellency the Governor (through the favor of HENRY TUFNELL, *Esq. his Private Secretary), I received a most gracious communication, expressive of approbation, accompanied with an assurance "to rely upon the utmost encouragement and assistance which it might be in his power to afford;" and at the same time, was obligingly favoured by Mr.* TUFNELL *with copies of some original works from his library, for my service. Having thus happily found a noble supporter in His Excellency, and a valuable friend in his son-in-law, I had overcome every obstacle, and therefore determined to persevere in the publication of my work; and, notwithstanding the numerous difficulties which a Native has to contend with in English composition, I have accomplished it, and humbly venture to trust it may prove worthy the acceptance of a generous public.*

In the compilation of most of the articles, I have availed myself largely of the information contained in the works of KNOX, CORDINER, PERCIVAL, *and* DAVY; *and whenever I have done so, I have invariably subjoined the name. But it will be found that even in such articles a considerable portion of the information is entirely new, being extracted from original native works and traditions.*

As I have, for the sake of brevity, omitted to give an enlarged detail of the manners and customs of the different castes of Natives, I have appended to this work some Essays on that subject lately published by me; and for one of which, I have received the thanks of the ROYAL ASIATIC SOCIETY *of* GREAT BRITAIN *and* IRELAND, *and also of His Excellency General* SIR EDWARD BARNES, *Commander in Chief of India.*

It is highly flattering to me to add, that, in the course of composition, I have met with many kind and encouraging friends, who have assisted me with valuable suggestions; and among the many, I feel particularly indebted to GEORGE TURNOUR, *Esq., the Revenue Commissioner at Kandy, for his critique on some of the articles relating to the history of the ancient capitals, and which he was highly competent to offer from his profound knowledge of the Pali literature.*

It would be the height of ingratitude, were I on this occasion to omit expressing my grateful thanks to the Lady of Captain ISAAC FOSTER *of the Ceylon Rifles, and the Rev.* ROBERT SPENCE HARDY; *but more particularly to the former, who has long proved herself friendly to my improvement. The valuable assistance which they have afforded me on this, as well as on other occasions, and the lively concern which they have expressed in my present and future career, must ever be regarded by me with gratitude, and prove an incitement to further exertion.*

To Francis James Templer, *Esq., the Collector and Provincial Judge of Chilaw, I also beg to offer my grateful thanks:—his observations on some articles have been most useful.*

Before I conclude my prefatory remarks, I feel it necessary to intreat the indulgent public generously to make every allowance for any faults in composition which may appear in the following work: for I am sensible that I cannot stand the test of criticism, particularly as it regards my English, a knowledge of which language I possess very imperfectly; but as I have never received any systematic education, I trust it will prove an apology for all errors. For the little theory I possess I am solely indebted to the kindness of Captain Matthew Smith, *of H. M. 16th Regt, to whom I am happy to have this opportunity of returning my grateful acknowledgements*

S. C. C.

THE

Ceylon Gazetteer.

ADA

Adam's Berg, a hill of considerable size, situated at the distance of 6 miles north east of Kahawatte, in the district of Matura. It is known amongst the Singhalese by the name of *Mulgirigal,* and is mentioned in their history as early as the time of king SAIDAITISSA, who reigned at Anooraadhapoora from the year 140 to 122 B. C. The hill is about 300 feet in height, and is ascended by a winding flight of stairs, formed of five hundred and forty five steps of hewn stones. On the summit, which is circular and level, stands a *Dágoba,* and about half way below it are two gloomy *Wihares* excavated out of the rock, close together, and in each of which there is (besides several figures of natural size standing in a row) a colossal image of BUDHA, in a recumbent posture, forty five feet in length, and of a proportionable breadth, formed of stone. (*Cordiner.*)

Adam's Bridge, a reef of sunken rocks, which extend across the gulf of Manaar, from Ramisseram on the coast of Coromandel, to Talamanaar on the coast of Ceylon. It exhibits evident marks of the Island having been once united with the continent,—separated, in all probability, by some convulsion of nature. The natives however, who call it "*Tiroowanai,*" or the sacred embankment, and "*Seetoopandanam,*" or the structure of *Seetoo* (which is one of the classical names of Ramisseram), persuade themselves, that it is the remains of a bridge constructed by RAMA, the king of "Ayodhya," for passing over with his army to the Island, in the war he waged with RAVANA, for the recovery of his consort SITA. VALMIKA, in his *Uttara kánda,* cap. xviii., describes the bridge as being ten

yojens in breadth, and one hundred in length, and composed of no other materials than huge rocks, piled up in a chain by the *Vânaras*, under the direction of NALA, one of the chief engineers of the gods. The situation of these rocks rendering the passage often dangerous for vessels, the British government employed people to remove them; but the result has been unsuccessful.

Adam's Peak, one of the loftiest mountains in Ceylon, remarkable for the high veneration in which it is held by the natives, on account of the impression of a human footstep which is found on its summit. Its perpendicular height has been estimated at 7150 feet, and it stands in the Saffragam district in 7° 6' north latitude, and 80° 43' east longitude, about 71 miles south east of Colombo. Though the summit appears like a point, viewing it from the bottom of the plain, yet it embraces an area of 74 feet in length, and 24 in breadth; and on a large flat stone, which stands in the centre, surrounded by a wall of five feet high, the devotees discover the sacred footstep, which, according to Dr. DAVY, is "a superficial hollow, five feet three inches and three quarters long, and between two feet seven inches, and two feet five inches wide." Pilgrims from the most remote parts of India, of every religion, visit the Peak, and ascend by means of an iron chain which is fastened to it. The *Fakeers* of the Mahomedan persuasion, in order to excite the zeal of their benefactors, often take impressions of the footstep on a piece of white cloth (which has been previously coated with pulverized sander) for public exhibition. Respecting the footstep, there is a diversity of opinions. The *Moors*, who will have Ceylon to be the place whither the first man was expelled after his fall, ascribe it to him; and the *Hindoos* claim it for SIVA (the third person in their triad); but the *Budhists* loudly protest against this opinion, and assert it to belong to BUDHA. It is called "*Baba-Aadamalei*" by the *Moors*; "*Samanella sripada*," or "*Samantakoota parvata*," by the *Singhalese*; "*Amala saripadi*" by the *Burmese*; and "*Sivanolipadam*" by the *Malabars*; each, and all of these,

having a reference to the religious persuasion of the people. Mons. De La Loubere, Envoy extraordinary to the king of Siam from the court of Louis XIV., affirms, that the people of that country have also a similiar impression of a foot on one of the hills there, which represents the *right* foot of their Summonacodom," while the one we are describing, is the *left* of the same personage.

According to a note appended to the article "*Ape*," in Calmet's Dictionary, here there was formerly a very magnificent temple, in which there was, among other things, a little box full of gold and jewels, containing also an ape's tooth; the latter, the Portuguese are said to have taken when they ravaged the Island in 1554, when they burnt the relic, and had the ashes thrown into the sea, though the kings of the country, who worshipped it, offered 700,000 ducats for it. At present the Peak is not ornamented with any splendid edifices: it has only a small *Wihare*, in which the priest who is employed to collect the offerings for the priory of Malwatte resides.

Adikaripattoo, a division of the province of Hewagam Korle, in the district of Colombo, which contained in 1814, 17 villages and 3275 inhabitants.

Adikaripattoo, a division of the province of Raygam Korle, in the district of Caltura. It possesses a soil well calculated for the culture of paddy, and contained in 1814, 36 villages, and 4146 inhabitants.

Adikaripattoo, a division of the province of Hina Korle, in the district of Colombo, which contained in 1814, 26 villages and 9579 inhabitants.

Ahangammé, (*yahangama*, the bed village) a village of Telpepattoo, in the district of Galle, supposed to have received its name from the circumstance of the king Kumara Daas taking a nap there, when on his tour through that part of the country. It is of some size, and in an elevated, pleasant situation, and contains a great number of houses within the

compass of a mile: but it is chiefly remarkable for a *Wihare,* which stands on the top of a hill. *(Missionary report.)*

Aitgalle, a village situated on the old road to Trincomalee, 7 miles north east of Kandy. Shortly after the conquest of Kandy, the British government formed a military post at this village; the beautiful and extensive views of the surrounding country which it commanded, rendered it a most delightful station. In May 1818, it was attacked by about 300 rebels, armed with firelocks and headed by AMANAGAMA DISSAVE, but they were soon driven away by Lieutenant LEWIS, who then commanded the garrison, without any loss on his side. *(Ceylon Gazette.)*

Akeria, a village 10 or 12 miles from Passera, the road from which lies along the course of the Logal Oya, between steep and rocky mountains. In January 1818, the Pretender, with the rebel Dissave PILIMI TALAWA, took up his position at this village; but on the approach of Major MACDONALD with a detachment from Passera, he quitted the place, and betook himself to his jungle haunt.

Akkarapattoo, a province of Batticalo, stretching along its south east coast; bounded on the east by the sea, on the west by Nádukádoo, on the south by Panoa, and on the north by Sammantorré. In length it may be estimated at about 16 miles, by 4 to 7 broad, comprehending fourteen villages. The soil of this province is composed of marl, and some sand of dark colour; and in general appearance it exhibits a succession of high jungles and large plains, intersected by salt and fresh water lakes, and ornamented at intervals with rich paddy fields. The inhabitants are *Malabars,* and on the whole very industrious and peaceable.

Akkarapattoo, one of the divisions of the district of Putlam, improperly denominated in the maps Navacarre. It extends along the peninsula of Calpentyn from Madikettan Ode to Odepenkarre; is about 29 miles in length, and 5½ at its greatest

breadth. It comprehends 42 villages, and the number of inhabitants in 1831, was reckoned at 5666, in the proportion of one *Malabar* to ten *Moors.* Though the soil is generally sandy, cocoanut trees thrive exceedingly well, and the whole tract which borders the gulf appears, as it were, almost covered with that most useful tree. In the southern parts there are large plats of paddy land, but as only a very small portion has been subjected to the plough, the annual produce seldom averages more than 7000 *parrahs.* Tobacco is raised every where and in large quantities, and the high lands are sown with a variety of fine grains, amongst which *Corakan* has been found essentially useful in furnishing subsistence to the poorer classes. Cinnamon grows wild, mixed with other jungle trees, in the neighbourhood of Toduway, but in consequence of its inferior quality, compared with that of the Singhalese districts, it has not attracted the notice of the peelers. It possesses a large manufactory of salt, and supplies government with a considerable quantity of that article for shipment to Colombo, and other parts. The salt pans are the property of private individuals, who are remunerated for the salt by government at the rate of one fanam per *parrah,* which is however an inadequate compensation for the trouble they undergo in manufacturing it. In 1831 there were in this province 5805 horned cattle, and 2180 goats; the dairy is entirely managed by women, and the produce is transported to the markets of Colombo.

Alambel, a village 8 miles north of Mullativoe, on the right side of the road leading to Trincomalee. It has a rest house facing a beautiful plain, enlivened with constant verdure, and watered by two tanks. There is here a Romish church, and close by it a well which affords excellent water. Near to this village is a salt lake; the hills running along its western shores have a very picturesque appearance. Several branches of this lake intersect the road in different places, and though not deep are, on account of the blue clay at the bottom, dangerous for horses and cattle to cross.

Alauwé, a village on the banks of the Maha oya, on the road from Colombo to Kandy by Kurunagalle, about 16 miles east of the latter place It is supposed to have been formerly a place of great consideration and the seat of a king, and on that account the natives still frequently call it *Alauwé Nuwera.* The rest house for the accommodation of travellers stands on the left side of the river, and has a post office attached to it.

Allaputty, (Allepitty) a small island off Jaffna, opposite to the village of Wannárpannè, having 1760 inhabitants. It has a loose sandy soil, and yields only a very small proportion of paddy, but palmyra trees abound every where. The inhabitants are Malabars, and profess the *Siva* religion without a single exception. Fish is caught plentifully on the coast, and when dried, forms an article of export to Jaffna.

Allipoot, (Allupotta) a military post, and station of the officer commanding Lower Uwa and Welasse, having a populous neighbourhood, with extensive plats of paddy land in a state of culture. The fort stands on a hill, commanding on one side a view of the lofty mountain chain of which Naminikulakanda is the summit, and on the other of the wooded hills and flats of the country. In the vicinity of this station, green earth is found in small veins and imbedded in masses of clay, derived from the decomposition of a granite rock. Near the path on the way to Kattabowa, about 1061 feet above the level of the sea, is a warm spring, the temperature of which was ascertained to be 80° 5'. *(Davy.)*

Alutgama, (new village) a village on the right bank of the Bentotte river, directly opposite to the town of that name, 12 miles south from Caltura.

Alutkoor Korle, a province of Colombo, situated on the north west coast; bounded on the east by Hapitigam Korle and Hína Korle, on the south by the Kalani ganga, and on the north by the Kaymil, which separates it from Chilaw. It is one of the healthiest provinces in the Island, and with regard

to its vegetable luxuriance, it may indeed justly deserve to be called "*a garden of beauty and delight.*" It produces, besides cinnamon and cocoanuts, betel, areka nuts, coffee, black pepper, jambu, cashew, and an immense variety of other fruit trees, shrubs, and flowers. Paddy is also raised in large quantities, nor is the province deficient in fine grain. Fish is caught in great abundance, by all sorts of contrivance, both in the lake and the sea; and a considerable trade, both in dried fish and other products of the country, is carried on with the interior. It has no manufactures of salt, but depends on supplies from Putlam; and the trade consists of cordage, jaggery, earthenware, tiles and bricks.

This province is said to have been originally peopled in the time of king GAJA BAHOO I. by a portion of the captives he had brought from the coast of Coromandel; and it reckoned in 1814, 29,645 inhabitants, the greatest proportion of whom are fishers, and though they have adopted the costume of the Singhalese, yet retain to this day most of the habits of their Malabar progenitors.

Alutnuwera, (new city) a village in the province of Saffragam, on the road from Colombo to Badulla, by Avisahavelé and Ratnapura, about 7 miles east of Ballangodde. It was occupied by the British government as a military post during the eventful period of the rebellion, but has been since abandoned. Here there is a large Hindoo temple of a very ancient date, and a small *Wihare,* with a *Dagoba* of some size, within the same enclosure. It has very good water springs, and the surrounding country affords excellent pasturage for cattle.

Alutnuwera, a village in the province of Bintenne, situated to the north east of Kandy. It was once the site of a town famous for having given birth to RAJA SINGHA II., the *Nero* of Ceylon, who reigned in the time of KNOX.

Ambalam, a village and post station, situated on the side of a large plain 6 miles north of Putlam, and at some distance from the mouth of Velukkyaar. It has but few inhabitants,

whose dwellings consist of small mud cottages covered with straw. Paddy was formerly raised here, but has of late been neglected on account of the long continued droughts. In the forest in the neighbourhood, which affords shelter to almost every sort of wild quadruped, a species of white deer seems to exist; three of that kind were caught, the last one in 1822, but all efforts to keep them alive have proved abortive.

Ambaposse, a village on the road to Kandy, about 37 miles east of Colombo. Here there is a bridge to be crossed, and about a mile from it is situated the Royal Hotel of Maha-Haine, established in January 1832, which affords comfortable accommodation for travellers.

Ambigamuwa, (Ambagama) a village in the lower Bulatgamme, elevated about 1600 feet above the level of the sea, and in every direction encompassed by hills. It was once occupied by the British government as a military post during the rebellion, but subsequently abandoned. It suffered much in the desultory warfare at the period alluded to, and was almost deserted; but since the restoration of tranquillity it has gradually recovered, and possesses at present a tolerably numerous population, by whom a considerable tract of ground is cultivated. *(Davy.)*

Amblangodde, a considerable village, rest house, and post station, about 15 miles south of Bentotte, and 19 north of Galle. It has a great number of houses covered with tiles, and is larger than most of the villages in this part of the country, and was once the station of a magistrate. The inhabitants are exclusively fishermen, and a great portion of them are engaged in a coasting trade between the Island and the coast of Coromandel. Here there is a remarkably splendid *Wihare,* as well as a school belonging to the Wesleyan Missionaries.

Amunapura, once a military post of considerable importance, is situated in the old road from Colombo to Kandy, about 11

miles south west of fort King. The fort, which is still in preservation, stands on the summit of a steep hill, which rises 2000 feet above the level of the sea, and from which the view is as beautiful as it is extensive. Below the hill was stationed a cantonment and a convalescent hospital, both of which have been since abandoned. Contiguous to them is a large village full of people, with a good bazar. *(Davy.)*

Analativoe, a small island on the west of Jaffna, formerly known by the name of *Donna Clara,* from a certain lady who resided there, and was mistress of it in the time of the Portuguese. In the charts it has been called *Rotterdam.* It contained in 1814, 1148 inhabitants; but, according to the census of 1831, the number appears to have been reduced to 995: perhaps from the cholera morbus, which was making here, as well as in the neighbouring island, very considerable ravages. The soil is sandy, but productive in palmyra trees, plantains, and cotton, which latter is largely cultivated.

Andipane, a rest house and post station, 12 miles north of Chilaw, on the road to Putlam, and close to the sea shore; remarkable only for an old pagoda, vaulted at the top and surmounted with a dome, which is sacred to PARVATI in her character of "*Maari Ammen,*" or goddess of destruction.

Anewulundanpattoo, a small province of Chilaw, bounded on the east and south by Monisserampattoo; on the north by the Quiparawa lake; and on the west by the gulf of Manaar. Its extreme length is 16 miles, and the breadth varies from half a mile to 9 miles. It is on the whole badly cultivated: and its productions consist of paddy, fine grain, and tobacco; while the manufactures are chiefly confined to salt and earthenware. The inhabitants amount to 2965, of whom one fifth are Malabars, and the remainder Singhalese.

Anetivoe, (the Elephant's island) a small village and rest house; situated on the side of a plain, in the road from Trincomalee to Batticalo, at the distance of two miles and a half

from the place where the Vergel ganga disembogues its waters into the sea. It contains nothing worthy of notice, except a little pool; which affords a seasonable relief to the exhausted traveller in this part of the country, where good water is extremely scarce. *(Cordiner.)*

Annamulle, (the Swan's hill) a village of Sammantorre, in the district of Batticalo, situated inland about 3 miles west from the sea, and 32 north west of Arrookgam. It has a water communication with Batticalo, by means of the lake which extends from Naypattimooné to that place. The inhabitants are few; but it possesses many well cultivated paddy fields, interspersed with cocoanut trees, which give it a charming appearance.

Annatewamadoo, a village on the road from Trincomalee to Vertaltivoe, through Wanny, about 77 miles west from the former, and 38 east from the latter. It is situated in the centre of an extensive plain of paddy fields tolerably well cultivated, and bordered by a variety of beautiful trees and shrubs Here there was formerly a rest house, which furnished comfortable accommodation to travellers in the midst of a country infested with wild animals. *(Cordiner.)*

Anooraadhapoora, one of the most renowned cities of antiquity, supposed to have been the *Anurogrammum* of PTOLOMY (lib. vii. 2), now in ruins, is situated in the province of Nuwerakalawe, 53 miles south east of Arrippo, and 92 north of Kandy. Mr. KNOX, who calls it *Anurodgburro,* favors the vulgar opinion that the name was derived from the circumstance of ninety kings having successively reigned at the place; but according to the account given in the *Maha Wanse,* which is far more authentic, Anooraadhapoora (vulgarly called Anurajahpoora) is only a corruption of *Anurádhapura,* the original appellation bestowed on it, after the cognomen of its founder ANURADHA SEKYA KUMARAYA, one of the six princes who settled from the opposite coast in the time of PANDUWASA, third king of the Island, who reigned from the year 504 to

474 B.C. PANDUKABHAYA during his reign, which lasted from the year 437 to 367, made Anooraadhapoora the seat of government; greatly embellished it, and added largely to the convenience of its inhabitants by constructing two very extensive tanks, called *Jayawewa* and *Abayawewa*, and also by forming many *amunas* of paddy lands for the support of the temple. In the first year of the reign of DEVENIPEA-TISSA, which commenced in 306, DHARMASOOKA, who swayed the sceptre of Dambadiva, was induced to depute his son MIHINDOO and his daughter SANGAMITTA, with several other principal priests, to Anooraadhapoora, for the purpose of introducing the religion of BUDHA; and they brought with them the *Srí Maha Bódi* tree, which they planted there, and which is regarded as an object of high veneration by the votaries of BUDHA, from the story of its having afforded him a delightful shade to repose under, while he was labouring on the earth. During the government of ASELA, who ascended the throne in the year 214, a Malabar chieftain, named ELLALA, came over from the Coromandel coast and took possession of the Island; he made Anooraadhapoora the capital of his conquests; and being a staunch professor of the *Siva* religion, endeavoured to supplant the worship of BUDHA, and compelled the inhabitants to conform to his own creed. ELLALA governed the country with great pomp and splendour for forty years, until the accession of DOOTOOGAIMOONOO to the throne of Roohoona, in whom he met with a formidable foe; and in the protracted war with him, was ultimately killed in the year 164. Thus DOOTOOGAIMOONOO having completely reconquered the country, restored the worship of BUDHA and his sacred tree, and erected many superb temples and *Dágobas* (besides the *Lowa-maha-paaya*) in the place, to adorn it. From this period to the commencement of the reign of WALAGAMBAHOO I., in the year 104, Anooraadhapoora remained in the hands of the Singhalese; but soon afterwards seven Malabars from the Coromandel coast effected a landing on the Island, and driving the king from the seat of government, reduced Anooraadhapoora to their yoke. Five of them retained possession of it for a

period of fourteen years, when they were defeated by the forces of the deposed monarch, and compelled to surrender all the conquests they had made. The successors of WALAGAMBAHOO, seem to have vied with each other in improving the sacred edifices belonging to Anooraadhapoora; and their attention was particularly directed to the embellishment of the *Lowa-maha-paaya*. Among those who were most forward, the Singhalese accounts mention BATIYATISSA, or BHATIKABHAYA, with much panegyric. In the reign of MAHASEN, who came to the throne in the year A.D. 275, a furious schism broke out, in consequence of the king adopting the doctrines of *Wytoolia;* and it rose to such a pitch, that he was led to demolish the *Lowa-maha-paaya* and 363 other principal temples, and to plough up the very site of them. But he was subsequently brought to a sense of his impiety, and repaired and restored most of these buildings; and Anooraadhapoora continued to be the capital of his successors till the year 434, when the Malabars again invaded it, and kept possession until they were expelled by DHATU SENA, in the year 459. It is affirmed, that from the time of his successor KASYAPPA I., Seegirigalla, a hill fort and almost inaccessible position in another part of Nuwerakalawe, became occasionally the seat of government during times of commotions; but we do not find Anooraadhapoora finally abandoned till the year 769, when it gradually sunk into obscurity.

Anooraadhapoora, with reference to its ruins, may be justly styled the *Palmyra* of Ceylon: and, as KNOX has observed, the ancient inhabitants "*spared not for pains and labour to build temples and high mountains to the honor of their god; as if they had been born only to hew rocks and great stones, and lay them up in heaps.*" Among these ruins, the most conspicuous is that of the *Lowa-maha-paaya*, which "consists of 1600 stone pillars, forming nearly a square of 40 on each side; the length of these pillars appears once to have been equal, and even now they only differ by a few inches. They are generally eleven feet in height, and those in the centre, corners, and gateway (in the centre of the front of the building), two feet

square. The rows of pillars are parallel, and at right angles to each other, but are not equidistant. The distance between the rows varies from 2½ to 3½ feet. The priests, from ancient writings, state, that these pillars once formed the basement of a structure of nine stories. Without going so far, it is reasonable to imagine that these pillars were built upon. If they had merely supported a roof, the rooms would have been of the most paltry dimensions, and light would have been nearly excluded, except from the outer apartments. Most of these pillars are still standing, but they have not been so carefully chiselled or squared as the pillars scattered in their vicinity." (Colombo Journal, No. 92) The true *Sri Maha Bódi* tree, before mentioned, became extinct long ago; but the Singhalese devotees, attempt to impose on the public that the one which now stands on the spot, is the same which sheltered their BUDHA. At the base of this tree a large square mound is raised with bricks, gradually tapering from the bottom to the top, in which steps are formed, and it is enclosed by a wall. To the north of the *Lowa-maha-paaya,* at various distances within a mile, are six *Dágobas,*—(of which the *Jaitwanaaraamaya,* the largest of all built by King MAHA SEN, is estimated to be, in its present dilapidated state, 269 feet high, and 456,071 in solid contents), intersected with a vast number of *Boga* trees; which, while they afford a cooling umbrage to pilgrims from the scorching heat of the sun, add very much to the picturesque majesty of the place. Close by the *Sri Maha Bódi,* and adjoining the *Lowa-maha-paaya,* stands the *Maha Wihare,* inclosed by a wall forming a rectangle of 115 yards by 72, and the *Pansalle,* or monastery, in which the priests attached to the temple reside. In the month of May, in every year, an immense concourse of people resort to the place and perform *pooja,* and distribute alms to the priests in honour of BUDHA and his hallowed tree.

In 1818, PELIME TALAWE, one of the rebel chiefs, took up his position at Anooraadhapoora, and made preparations to crown a Malabar, named VIRA BAHOO, as king, in the

room of the Pretender, whom he had deserted; but on the approach of the British troops he left the place and retired towards Putlam, leaving the new candidate for the throne a prisoner in their hands.

Arranderre, a village and post station on the road from Avisahavilé to Ballapanné, about 13 miles east of Ruangwelle, occupied by the British government as a military post during the rebellion. Here are still the visible remains of a fort, supposed to be the one mentioned by KNOX as having been built by the Dutch in 1666, and four years afterwards taken, together with the garrison, by RAJA SINGHA II.

Arrippo, (a sieve) a small town on the gulf of Manaar, in 8° 47' north latitude, and 79° 40' east longitude. It is called Arrepa by KNOX, and is memorable as the first place at which this unfortunate man arrived on the coast, after his escape from a nineteen years' captivity among the mountains of Kandy. It derives its name probably from the sifting for pearls, which is carried on there. Here there is a fort, which has two bastions, one house of two stories, and some lower houses; but it never possessed either strength or consequence. On an elevated bank near the sea shore stands a large house erected by the late Earl of GUILFORD, commonly called the *Doric,* from the front being of that order of architecture. During the period of the pearl fishery off Condachy, it is the residence of the Governor, if he visits the place. At a small distance towards the north is the village, which contains about 150 inhabitants, composed chiefly of fishermen; and a Roman Catholic church, where the divers and others of the same communion, who are assembled at Condachy during the fishery, resort to hear mass on Sundays, and other holy-days which may intervene.

Arrippo, a small river which falls into the sea in the neighbourhood of the above village, called also Arivi aar. It rises in the interior, and traversing north west through Nu-werakalawe, enters the limits of Nanaatan by the Giants'

tank, whence it turns due west, and runs down to the coast. In the bed and banks of this river the inhabitants at times collect a species of red and blue stones by sifting the sand, and these are well known by the name of Manaar stones, which pay a duty of 3*s*. per 100 when exported beyond the Island.

Arrookgam, a large and populous village, about 64 miles east of Batticalo, situated on the bay of the same name, and encompassed on the land side by thick jungles, the resort of all sorts of game. It was once occupied by the Dutch government as a military post, and had a small mud fort; but now there is only a large store house, in which the paddy tithes collected in this part of the country are deposited.

Arrookgam Aar, a small river which has its source in Passera, and after an easterly course quite across the province of Panoa, discharges itself into the sea on the south side of the preceding village.

Atchankulam, a village of some size, and the residence of RATNA SINGHA, late *Adigar* of Manaar. It is situated in the province of Nanaatan, about 6 miles from Arrippo, and contains large plats of paddy land, as also extensive pasture grounds for feeding cattle, of which there are great numbers.

Atchuwelly, a village and parish of Jaffna, in the province of Waligam, adjoining to Myletty. Its soil is extremely fertile, and, on the whole, well cultivated; while the woods abound with hares, deer, and wild boars. The inhabitants amount to 2037; of whom a certain class, not unlike the gypsies in England, lead a strolling life, and impose on the credulity of the people by telling fortunes.

Avisahavilé, (Avissawelle) a village on a branch of the Kalani ganga, which was the boundary of the British and Kandyan territories, separating the Hawagam from the Three Korles. It is 29 miles east from Colombo, and has a most romantic appearance, from being situated almost at the foot

ment, with a tolerably large village and a good bazar. It also possesses a temple dedicated to KATRAGAMA DEIO, and a *Wihare*, the *Dágoba* attached to which, is of considerable size. There are a few cocoanut and jack trees; and several rich paddy fields, which are the property of government. The surrounding country seems to have been once densely populated, and its present desolate appearance is chiefly attributed to the district having been so often the scene of warfare. In the neighbourhood there is a warm spring, about five feet deep and eight in circumference, the temperature of which is 76°, ten degrees above that of the atmosphere. (*Davy.*) Badulla was once a royal residence; and under the triumvirate, which followed the death of the king SENERAT, in the year 1634, it continued to be the capital of KOOMARA SINGHA HASTANA, as the sovereign prince of the principality of Uwa. In the time of KNOX it was reckoned the second city in the Island, but its palace, with the exception of the temples, was then already in ruins; the Portuguese in their wars having taken and burnt it.

The travelling distance from Kandy through Walapanne is 51 miles, and by the banks of the Mahawelli ganga 59 miles; from Colombo, by Avisahawile and Ratnapura, 138 miles; and from Hambantotte 98 miles.

Ballangodde, a village and rest house in the province of Saffragam, situated on a gently rising ground 1742 feet above the level of the sea, and 29 miles east of Ratnapura. During the rebellion, a small fort was constructed on the top of a hill which commands the place, and below it was formed a cantonment with a bazar. The country presents a wild and hilly appearance, with scarcely any traces of cultivation; but the climate is very agreeable. (*Davy.*)

Ballapané, a village and rest house, 41 miles north east of Colombo on the road to Kandy, from which it is distant 28 miles.

Ballanékanda, a mountain in the Four Korles, which serves

as a barrier between that province and Yattinuwera, It is nearly perpendicular, and rises 3000 feet above the level of the sea. (*Davy.*)

Bambimodu, (*Wambeemody*) a village on the road to Tangalle, about 25 miles south east of Batticalo. It belongs to the Tanakaras, a class of people whose sole occupation consists in planting tobacco, which thrives tolerably well.

Bandarakoswatta, (the King's Jack tree grove) a village in the Seven Korles, about 35 miles north west of Kandy; so called from its having been once the appanage belonging to the royal family. It was here that KNOX and his father were placed in captivity, and the remains of the latter were interred.

Bangalle, (*Vankálé*) a village in the province of Mantotte, situated on a sandy beach near the sea, 8 miles north of Arrippo, and 6 south east of Manaar. It has a Romish church built of stone, surrounded by a low mud wall, which the priest, who officiates in the province, generally makes his station. The inhabitants are few in number, and pursue scarcely any other occupation besides fishing. The Colombo road branches off here into two directions, one leading to Manaar, and the other to Jaffna.

Barbareen, (Beruwala) a small town on the sea coast, in the district of Caltura, with a sort of harbour formed by a projection of land, where the river runs into the sea. Latitude 6° 33' north, longitude 79° 55' east. The word *ruwala,* in Singhalese, signifies a sail; and is supposed to have been bestowed on the place from the circumstance of a certain king having lowered his sail, and effected a landing here. It contains a large proportion of tiled houses, and the majority of its inhabitants are Moors. It is a port of entry and export, and was formerly the station of a magistrate. It abounds in cocoanut trees, and their produce forms the principal article of commerce. Cordage of every description is made here;

and the manufacture of iron works is considerable. Here there is a neat rest house for travellers, distant from Caltura 3½ miles, and from Bentotte 8 miles.

Batticalo, a large district on the north east coast, extending from the Kumukan aar to the Vergel ganga, a distance of nearly 150 miles from south to north. It is better known to the natives by the name of Mattakalappoo, from the Singhalese words *mada* muddy, and *kalappoo* a lake, probably from the large lake which runs through it. It is divided into ten provinces, viz., Manmooné, Porative, Eruwil, Karrewáhoo, Sammantorré, Nadukádoo, Akkarapattoo, Pánaha, Eráoor, and Korlepattoo, and comprises a surface of 1360 square miles, with a population of 27,574; of whom 8833 are employed in agriculture, 351 in manufactures, and 4927 in commerce. The climate is generally salubrious, and except during the hot months, (when the thermometer sometimes stands at 94° in the shade) cooler than any other part of the sea coasts. The face of the country to the southward, from Kumukan to Eráoor, is variegated with huge masses of rocks, high *jungles,* salt and fresh water lakes, and large plains in the course of *tillage*; but to the northward, from Nalloor to the Vergel ganga, the scene changes into sandy plains, with a few exceptions uncultivated and barren, surrounded by jungles on every side, and intersected by salt water lakes. The soil towards the south is of marl, and sand of a dark color; but on the north generally loose, and sandy. The forests yield a vast quantity of excellent timber, amongst which satin wood and ebony are occasionally felled and exported by private merchants to Madras. With regard to its agricultural resources, it produces a sufficient quantity of paddy for the consumption of the inhabitants, and abounds with cocoa-nut, palmyra, mango, and other fruit trees peculiar to the Island, besides an infinite variety of fine grain. It possesses a large breed of horned cattle, sheep, and goats; and the jungles afford all sorts of game, while its numerous lakes and rivers yield a plentiful supply of fish.

The inhabitants are chiefly Malabars, and for the most part heathens. Surgeon REEDER, who made a tour through the district in 1801, bears high testimony to their "*hospitality and attention;*" while Mr. CORDINER remarks, that "*tranquillity, plenty, and contentment, reign among them; and they feel no desire to leave the spot where they were born.*"

The Wesleyan Missionaries have a respectable establishment in the district. They have opened six schools in the different parts for the instruction of the natives.

This district was always a point of dispute between the king of Kàndy and the Dutch; but the latter rendered themselves sole masters of it in 1785, and retained possession until the Island was ceded to the British in 1795. During the desultory warfare carried on between the Kandyans and the British in 1803, a large body of Kandyans penetrated into the district, and being joined by a great proportion of the inhabitants, established themselves in different positions. JOSEPH SMITH, Esq., the then agent of revenue, conducted a successful expedition against them on the 3d of September of the same year, killed eight of the insurgents, and dispersed the others; but the Kandyans maintained their ground for nearly two months, until they were driven to the frontiers by Lieut. Arthur JOHNSTON of the 19th regiment. (*Cordiner.*)

Batticalo, the chief town, and seat of the collector and provincial judge of the preceding district, is situated on an island 7° 45' north latitude, and 81° 50' east longitude. It is about three miles and a half in circumference, and is called by the natives Puliantive. The lake, or arm of the sea by which it is insulated, extends from the village of Ńayapattimoone, and is navigable for the country boats. It has a small square fort, built of coral stones, in which there is only a low barrack, a granary, a magazine, and a dwelling house for the commandant. The collector's house lies without the fort; and the village stands a few hundred yards from it, almost embosomed in topes of cocoanut trees. Though the streets cannot boast of regularity, nor the houses of grandeur or neatness, still the

whole presents a tolerably good appearance, and is chiefly occupied by Dutch burghers and natives It has one protestant church, and two Romish churches; and the Mahomedans and heathens have also their respective places of worship.

This town is memorable in the history of Ceylon as being the first port visited by the Dutch, on their first voyage to the Island. Admiral SPILBERGEN arrived here on the 29th of May 1602; and having experienced a favorable reception from the chieftain of the place, repaired to the court of Kandy, and by his sagacious conduct and discretion laid the original foundation of the political power of his nation in Ceylon. In 1622 the Portuguese erected a fort at Batticalo, to protect that part of the coast from the invasion of the Dutch; but the latter attacked and obtained possession in 1633.

Batticotta, (Vattukotté) a village and parish of Jaffna, in the province of Waligam, situated along the coast, having 6841 inhabitants, who are, without a single exception, composed of Malabars. The soil is in general arid; but remarkably fertile, and affords abundant crops of paddy and fine grain. Palmyra grows every where, and often interspersed with mango trees.

The village is of no consideration except for its splendid Seminary established by the American Missionaries, who have besides made it their principal station. Their dwellings stand close by the salt water river, and the Ottley Hall, (so called in compliment to SIR RICHARD OTTLEY, one of its noble supporters) in which the annual examination of the students takes place, is a handsome structure, and commands a charming prospect. In the Seminary none but native youths are admitted; and the progress which some of them have already made in mathematics, and in other branches of useful knowledge, does great credit to those under whose management the noble institution is placed. Here is likewise a Bible Association, which meets quarterly.

Battugedera, a village in the province of Saffragam, 57 miles south east of Colombo, and with which it possesses a water carriage by the Kalu ganga. It has several rocky mountains, of a very grand and picturesque appearance, in its neighbourhood; and was for some years a military post, and the station of an officer.

Battulu Oya, a small river which draws its source from a tank at Unalle in the Seven Korles, and after a slow winding course through Demelepattoo, empties itself into the lake of Andipane, near Pulichakolam. It swarms with alligators, and consequently should be forded with caution.

Belligam, (Weligama) a town in the province of the same name, situated on a small bay formed by two beautiful points of land, enclosing several bare rocks, and two wooded islands. It is distant 17 miles north west from Matura, and 17 south east from Galle. The houses are scattered among the cocoanut groves; and the inhabitants, who are composed of Singhalese and Moors, obtain their livelihood by fishing, which is carried on to a very great extent along the coast. It contains a considerable number of religious edifices, among which the *Wihare* called *Aggrabuddhagame,* situated on an eminence, is most conspicuous, and boasts of a colossal image of BUDHA in a reclining posture.

At a small distance from the *Wihare,* overlooking the high road, on the opposite side, stands the statue of KUSTA RAJA, sculptured out of a solid rock, of about thirty feet high; and is believed to have been placed here in memory of a king who was cured of a leprous distemper. *(Cordiner, M'Kenzie.)*

Bellipettimodere, a considerable village situated on the sea coast, about 20 miles from Galle. It is a port of entry and export; and carries on a brisk trade in the varied products of the cocoanut tree, with which it abounds. It has a court house, and is the station of a magistrate.

Bentotte, a delightful village in the province of Walallawetty Korle, in the district of Galle, situated off the left bank of the

river of the same name, 12 miles south from Caltura. It has a large population; and, like the other Singhalese villages on the coast, manufactures considerable quantities of arrack and cordage, which is exported to the coast of Coromandel. Fish is to be had here in great plenty, and its oysters have been celebrated for their exquisite flavor. There is a church of considerable size, and a rest house for travellers.

Bentotte, a river of Galle which gives name to the above village, by the sides of which it falls into the sea, having its source in Hay mountain.

Biagam, a village of Adikaripattoo in the Hina Korle, situated on the east bank of the Kalani ganga. It was once the station of a magistrate. Here there is a great number of cocoanut gardens; the proprietors of one of them enjoy the privilege of levying toll on the passengers who cross over to the village.

Bibligamme, a village in the province of Saffragam, situated about 7 miles to the east of Adam's Peak. Knox, with a little variation, calls it Bibligom; and, according to him, the Dutch had a small fort built here, which was afterwards taken possession of by the Kandyans together with the garrison.

Bintenna, a village in the province of the same name, situated on the right bank of the Mahawelli ganga, about 35 miles in a straight line, almost due east from Kandy. It was once a royal residence; and when the Dutch Admiral Spilbergen arrived there from Batticalo in 1602, he is said to have found several beautiful pagodas, and a splendid monastery inhabited by monks, who paraded the streets with spacious umbrellas over their heads, and were attended by slaves. In 1817, when the rebellion broke out, a military post was formed at this village, but which has been since abandoned. (*Philalethes, Davy.*)

Bogambera, a village in the immediate neighbourhood of Kandy, where there was formerly a congregation of Christians,

and a magnificent church erected by the Portuguese. At present it has nothing worthy of notice, excepting a lake called after the same name, which was long used as the place of execution for females of distinction, and in which the lady of EYHELEPOLA was drowned after she had been compelled to pound her children in a mortar. *(Harvard.)*

Bolawalané, a village of Raagampattoo, in the province of Alutkoor Korle, noted for a Romish church, dedicated to the blessed Virgin, which was at one time the resort of a great number of pilgrims from the most distant parts of the country, on account of the miracles said to have been wrought there.

Bootella, a village of Uwa, situated on the road from Badulla to Hambantotte, 11½ miles from Allipoot, and 30¼ from Kattragam. The *Ratta Rále* of this village was most conspicuous in fomenting the rebellion in 1817, and was concerned in the capture and murder of HADJI *Mohandiram,* who had been sent into Welasse for the apprehension of the Pretender set up by the rebels.

Bulatgamme, two provinces of the same name in the interior; of which the one called the Lower is situated adjoining to the Three Korles, and the other called the Upper near Udapalata. Both are diversified with hills and valleys, and intersected by numerous rivers; and, on the whole, present rich scenes of cultivation.

CAL

Calpentyn, a town on the west side of the gulf of that name, about 93 miles north of Colombo. From being almost surrounded by water, it is often mistaken for an island. It was anciently called Arasadi, on account of an *Arasu* tree (*ficus religiosa*) of considerable size, which stood at the spot now occupied by the warehouse; but the natives have since changed it into *Kalputti,* or *Kalpetti,* from *kal* a stone, and *putti* an elevation. There is a small square fort, built by the Dutch in 1646, con-

taining several handsome buildings, of which, with the exception of one occupied as a commandant's house, and some others as stores for salt, arrack, and paddy, and another for a prison, the rest are all unroofed, and in ruins. The custom-house, and the office of the sitting magistrate, which, together, form but one long room, divided by a partition wall, stands contiguous to the harbour, in the immediate neighbourhood of a jetty, which is nearly decayed. At a small distance from the fort is the Pettah, which contains but a very small number of large houses roofed with tiles; yet the immense groves of cocoanut trees with which it is stocked, added to the rich foliage of the sooria, forming a line on each side of the road which leads to the bazar, give it a pretty appearance. In the Pettah and its vicinity, there are eight places of worship,—one belonging to the protestants, one to the Roman catholics, three to the Gentoos, and three to the Mahomedans,—and also a charity school supported by government. The protestant church, though built of clay and thatched with olas, boasts of some antiquity; having stood for nearly two centuries, as appears from the date on a tablet placed over the grave of a Dutch lady, who was buried in it.

The harbour, on account of many shoals, is not accessible to vessels exceeding 100 tons, even at the highest spring tides, so that they are obliged to lie in the Dutch bay at Mutwal, and unload and convey their cargoes to Calpentyn in small dhonies and ballams, of which there are a great number belonging to the place. The exports from Calpentyn to Madras, and other ports on the Coromandel coast, are copperahs, cocoanuts, oil, sharks' fin, coir rope, honey, bees' wax, ghee, fish oil, wood oil, dammer, moss, chaya roots, and palmyra timber; and the imports consist of cloths, paddy, rice, crockery, hempen thread, spices, minerals, and drugs. The opening of the new canal, between Chilaw and Colombo, has proved very beneficial to the inhabitants of Calpentyn, and the trade by inland navigation is rapidly advancing. A great number of ballams are constantly employed in conveying to the market of Colombo copperahs, salt fish, fish roes, dried shrimps, ghee,

deers' horn, in return for the Chinaware, English cloth, sugar, dates, jackwood planks, tiles, bricks, iron, lead, and a variety of other articles which are imported from thence.

The inhabitants are composed of Malabars, Burghers, Javanese, and Moors; and, according to the census taken in 1831, amount to 2498. Though the soil of Calpentyn is excessively sandy, yet it is inferior to few places on the Island, with regard to vegetation. In and near the Pettah there are 580 topes of cocoanut and palmyra trees; and the gardens, attached to the dwellings of several individuals, produce all sorts of greens, and various kinds of fruits; as mangos, bananas, guavas, papavas, bilimbins, pomegranates, citrons, shaddocks, marmel, and bread fruit. Vines, both of the purple and white kind, flourish here in great perfection. The inhabitants are indebted for their introduction to Major PARAVACINI DU CAPELLI, while he was Directeur Opprehoofd of the place.

The fisheries of Calpentyn have greatly increased within the last few years, by an influx of fishermen from Manaar and Negombo. The estimated value of the fish caught in 1827 amounted to 1811*l.* The gulf of Calpentyn is rich in chanks of the best quality, and also in bicho de mar, which latter is occasionally collected and exported to the markets of Singapore and Penang by Chinese merchants. The neighbourhood of Calpentyn produces finer chaya roots than can be met with elsewhere, and also a species of trees from which *the wood oil* is extracted. A great quantity of chunam is also prepared by burning shells, which are found here in great abundance; and it is to be regretted that no efforts have been hitherto used to make this an article of export to Colombo.

In December 1826, nine bronze Hindoo images were discovered in the garden of MANUEL DE ROSAIRO PULLY, while his servants were employed in levelling a rising ground; and this circumstance proves that Calpentyn was once the site of an opulent city. KNOX mentions it by the name of Calpen-

tyne, and describes it as one of the fortified places on the Island at his time. The Portuguese took possession of it in 1544, and retained it till 1640; when the Dutch made themselves masters of the place by stratagem. On the 5th of November 1795, it was surrendered to the British forces, commanded by Colonel Sir JOHN BOWSOR, and has been in their possession ever since.

Calpentyn (Gulf of). This is an arm of the sea on the north west coast, which runs towards the south, separating the main of Pomparippo and that of Putlam from the peninsula of Calpentyn. It is entered by two passages, one near Mutwal on the west side, and the other near the Koodremale point on the north east; and affords safe anchorage for even sloops as far as Calpentyn. The greatest breadth of the gulf is about 8 miles, but it gradually decreases as it advances to the south east; and at Palawy, where it joins the canal, it becomes contracted to a few yards. It is studded with several islands in the vicinity of Calpentyn, but they are scarcely worth notice, as none of them is either fit for habitation or cultivation. In the neighbourhood of Putlam the bed of the gulf is muddy, and much infested with sea snakes, the bite of which often proves mortal. It is plentifully stocked with fish, and a considerable mullet fishery is carried on along its north west coast. It also abounds in porpoises, dolphins, and turtles; the latter are generally caught in the crawls which the fishermen place in the shallow parts of the gulf. Besides the navigation and fishery, this gulf is of great advantage to the district, for the different salt works at Putlam and in the Akkarapattoo are supplied with water from it by means of channels.

Caltura, (Kalutotta) a district extending along the south coast, subordinate to the collectorship of Colombo. Its greatest length from south east to north west is 38 miles, and in breadth from east to west 11; and it is one of the most healthy, pleasant, and populous districts in Ceylon. The

soil is remarkably fertile, and the low lands produce three crops of paddy in the year; while the high lands are covered with groves, and plantations of cinnamon, cocoanut, areka, and other trees, common to the Island. The cocoanut tree affords the inhabitants the means of carrying on an extensive distillation of arrack, and also of manufacturing cordage and jaggery. It contains, according to the census taken in 1814, three Korles, ten pattoos, and three hundred and sixty eight villages, with 53,994 inhabitants; of whom 28,662 are protestants; 6950 Roman catholics; 6364 Mohamedans; and 12,018 Budhists.

Caltura, the principal town of the above district, situated on the left bank of the Kalu ganga, about 25 miles south from Colombo. Latitude 6° 42' north; longitude 79° 51' east. It has a small fort, standing upon a mound, which commands the river. It is constantly cooled by the sea breezes, and is hence very salubrious, and a favorite resort for invalids from Colombo. There are about 200 tiled houses, and the inhabitants consist of Burghers, Singhalese, and Moors. There are a great number of *Jatra dhonies* belonging to this port, which trade to Madras and other places on the coast of Coromandel. The Wesleyan Missionaries fixed upon this place as a station in 1817, and have subsequently built a handsome chapel and school house. Sir EDWARD and Lady HARRIET PAGET, honored the school with a visit during their stay of some weeks at Caltura, in 1824.

A large plantation of sugar cane was raised at this place, with a view of carrying on the distillation of rum; but, in consequence of the excessive expence which attended the undertaking, it was afterwards abandoned. Since the district has been annexed to that of Colombo, this town has become the seat of a sub-collector and magistrate, and the custom house placed under an assistant custom-master. (*Harvard, Cordiner.*)

Carrativoe, a village and post station in the province

of Pomparippo, about 12 miles north west of Putlam, and directly opposite to Calpentyn. The majority of the inhabitants are Moors, and live in small huts built of mud. It has a large tope of cocoanut trees, and tobacco is extensively cultivated. Salt marshes are found in the neighbourhood, which afford the inhabitants an opportunity of carrying on an extensive manufacture of salt.

CEYLON. The island, of which this work treats, is situated at the western entrance of the bay of Bengal, between the parallels of 5° 50' and 9° 50' north latitude, and 79° 50' and 82° 10' east longitude. It is separated from the south eastern extremity of the Coromandel coast by the gulf of Manaar, and is distant about 140 miles from cape Comorin, on the Malabar coast. Its length may be estimated at about 280 miles, while the breadth varies from 40 to 170 miles. It is much broader in the southern than in the northern part, resembling in general outline the shape of a ham; hence the narrow peninsula of Jaffna received from the Dutch the name of *Hamsheel*, and the projecting angle of Point Pedro that of *Hamsheel point*. Its superficial extent is computed at 24,664 square miles, but no accurate survey of it has yet been made whereby to fix it with precision.

The Island is usually called "*Lankawe*" by the Singhalese; "*Ilangei*" by the Malabars; "*Teva Lanka*" by the Siamese; and "*Lankapooré*" by the Javanese; all from the Sanskrit "*Lanka*," which signifies "*holy*" or "*resplendent.*" The Burmese call it "*Theho*, or *Zehoo.*" In history it bears the name of "*Sinhaladwipa*," (or *the island of lionlike men*) from which originated the modern appellation *Seilan*, or Ceylon, and its Arabic predecessors *Seylandiva*, *Selendib* or *Serendib*;—some derive these names from the *Sálé* or *Challias*, who, however, settled at too late a period on the Island for this to be correct. It is likewise called "*Hebenaro*," or "*the fertile land*;" "*Eelam*," or "*the insular kingdom*;" and "*Tenasserim*," or "*the place of delight.*" Among the Greeks and Romans, it was known by the name of "*Taprobane*,"

the etymology of which is disputed by many authors. Some deduce it from the Phenician words "*Tap-parvaim*," or "*the shore of the Parvaim;*" alleging that the latter (whom they identify with the modern *Paravas*) were at one time masters of the commerce of the Island; others, from "*Tapo-rawan*," or "*the Island of* RAWANA," the giant-king who was conquered by RAMA; others from the Sanskrit term "*Tepo-vana*," or "*the wilderness of prayer;*" while many, with more probability, suppose it to have originated from the Palé word "*Tamba-pannya*," which signifies a betel leaf, and to which the Island bears some resemblance in its figure. BOCHART labours to support an hypothesis, that Ceylon was the *Ophir* of SOLOMON; but on this point there are likewise many dissentient opinions: and since we do not find gold in any part of the Island, we may rather conclude that what is adduced by BRUCE, the Abyssinian traveller, on this head in favor of the kingdom of *Sofala*, on the east coast of Africa, is more likely to be correct.

It has been supposed by Mons. BURNARD, in a memoir inserted in the Asiatic Journal for May 1821, that this Island formerly comprehended a greater extent of territory than it now does; and that a considerable portion has been engulphed by some violent convulsion of nature. This supposition is confirmed, not only by the general appearance of the coast, but also by the traditions current among the natives, which place the citadel of RAWANA where the *Bassas* are now situated, and which also give the Island a dimension of 700 *yojens* in the remotest period.

With regard to the general features of the coast, the eastern shore is, in many parts, bold and rocky, and the water deep; the north and northwest coast, from Point Pedro to Colombo, is uniformly flat, and indented with bays and inlets from the sea, of which the one extending from Mullativoe to Jaffnapatam, and the other from Koodremalé to Putlam, are the most conspicuous. The south and south east coasts are much elevated, and present a very picturesque appearance. The

interior is diversified with lofty mountains and beautiful valleys, interspersed with prodigious forests. A range of mountains, extending across the whole country, nearly divides the Island into two parts; at the southern point of which, Adam's Peak rises 7150 feet above the level of the sea. There is also another ridge called Namiuikulakanda, 5500 feet high; and one in Nuwera Ellia, which rises 6000 feet, with a circumference of 20 miles. In general, however, the mountainous region does not exceed from 1000 to 2000 feet in perpendicular height, while the hilly region may be estimated at 600; and the coast on the southern side of the Island varies from 50 to 100 feet, while the northern side is very much less.

Although Ceylon lies under the equinoctial line, the heat is not so intense as on the neighbouring coast; this is more particularly the case near the sea, owing to the constant circulation of air. "The mountains and table land in the interior produce the same effect as the Ghauts in Hindostan, which form a barrier to the periodical winds or monsoons, and a corresponding change of season occurs. While the Malabar coast is visited in the months of May, June, and July, with hurricanes, torrents of rain, and tremendous storms of thunder and lightning, the western coast of Ceylon experiences the same visitation; while the weather is calm and dry on the northern and eastern sides of the Island, and also on the Coromandel coast. On the contrary, when, in October and November, the north east monsoon assails the eastern side of the peninsula, the northern and eastern sides of the Island have abundance of rain; while it is extremely dry on the opposite shores. In the central region there is a material difference, on account of the greater elevation: in March and April, the rains fall, but accompanied in the highest parts with severer storms than are felt in the table land of India." In Colombo the quantity of rain that fell during the year 1830 was 102 inches; of which 81 fell in the months of April, May, October, and November. In the southern districts the air is salubrious and agreeable; the annual range of the thermometer at Colombo being from 76° to $86\frac{1}{2}^\circ$, and at Galle from 70°

to 87°; but in the northern parts, at Jaffna, it is from 70° to 90°; and at Trincomallee from 74½ to 91½°. Though the interior of the Island has been long considered as inimical to European constitutions, yet there are many parts which of late years have been decidedly otherwise. In Hewahetty, Walapanne, Uwa, and Kotmale, the thermometer ranges between 50° and 80° but rarely more than 76° at noon. At Kandy the annual range is from 66° to 86°. At the infant settlement of Nuwera Ellia the utmost range of the thermometer for 1831 did not exceed 73°, and this never occurred but once. In the months of January, February, and March, the common degrees of temperate at night are 30° 40° and 42°.

At the first setting in of the rains in the northern districts, the inhabitants are subject to ague and fevers, which often prove fatal. This may be attributed partly to the sudden transition from heat to cold, and partly from the noxious state of the atmosphere arising from putrid vegetable matter, whereever the water had become stagnant. Leprosy and elephantiasis are common in the south.

Ceylon has only four rivers of considerable magnitude. These are the Mahawelli ganga, the Kalu ganga, the Kalani ganga, and the Walawe ganga, all of which have their source in the group of mountains of which Adam's Peak is the centre. The first, after a northerly course, joins the sea at Cottiar; the second takes a southerly direction to the sea at Caltura; the third maintains a north westerly course to the sea at Mutwal; and the last, pursuing a south easterly course, falls into the sea at Matura. Of these four rivers three only are navigable. The Mahawelli ganga, which was formerly thought only to be navigable for boats as far as Bintenna, it is since ascertained, will admit of their passing down as far as Kandy. The Kalu ganga is navigable higher than Talgame, and the Kalani ganga a short way above Ratnapoora. Of minor rivers there are the Dandoogam, the Maha oya, the Deduroo oya, the Mee oya, the Kala oya, (or Pompatippo) the Kal aar, the Arrippo, the Kumukan aar, the

Menik ganga, the Kirindi oya, the Rannee oya, the Madampe, the Bentotte, the Kospothe oya, the Bilhool oya, the Kooroondu oya, the Damboolu oya, the Attabage oya, and many others; but none are navigable for boats of burden, though some of them are singularly useful in floating timber from the forests to the sea coast.

Of the many harbours which afford shelter to the mariner on the coast of Ceylon, those of Trincomalee and Point de Galle, merit particular notice. The former, which forms the glory of Ceylon, is one of the most commodious ports in the world; and it has been truly said, that "the whole navy of Great Britain might ride there in safety, whilst the eastern monsoon was tempesting the neighbouring sea, spreading terror through the bay of Bengal, and covering with wreck the shores of the adjacent continent."

The soil varies in different situations on the Island. In the country around Colombo it consists of a strong red clay, or marl, called *Cabook,* mixed with sandy ferruginous particles; at Galle it rests mostly on granite; but from Matura to Tangalle the soil is sandy, with a mixture of gravel and stones; and from Hambantotte to Kandy, the whole is sandy, barren, and generally impregnated with salt. In the Malabar districts, with a few exceptions, the soil is sandy and calcarious, resting upon madrapore, and is for the most part useless for the culture of paddy. The mountainous region of Nuwera Ellia possesses a soil consisting of a black mould, on a stratum of clay and gravel.

Ceylon, rich in every department of natural history, exhibits a variety of useful minerals. Not to mention iron ore, mica, the black oxide of manganese, &c., it contains an inexhaustible quantity of plumbago, and no less than twenty two caves from which nitre, nitrate of lime, sulphate of magnesia, and a small proportion of alum are obtained. The common salt is formed, both naturally and artificially, in several parts of the maritime provinces, particularly in Mahagampattoo; and yields a gross revenue of about 27,000*l.* per annum. Of

gems, which are found among the hills and rocks, and along the banks and beds of rivers, the ruby, the cat's eye, the jargon, the hyacinth, the sapphire, the topaz, the adamantine spar, (or corundum) the chrysoberyl, the tourmaline (of a dark brown or yellow color), and the amethyst, may be enumerated, among many other. But the ruby and the cat's eye alone, are held in particular estimation; and among the late king of Kandy's jewels, (which were sold by auction in London on the 13th of June, 1820) there was one of the latter stones which measured two inches in diameter, and sold for more than 400*l.* There are no mineral waters in Ceylon, but several hot springs; five at Kannya in the neighbourhood of Trincomalee, and two in the province of Uwa. The former are often resorted to by invalids, and the water is deemed efficacious in rheumatic and cutaneous disorders.

Amongst the great variety of quadrupeds with which Ceylon abounds, the elephant ranks first; and is prized beyond those of other countries, on account of the superior quality of the ivory. Though when domesticated they prove very useful to man, yet in their wild state, they are very injurious to agriculture; often making predatory incursions in large troops, and doing a great deal of mischief to the paddy crops and chenas, destroying much more than they consume. These animals are chiefly found in the northern and eastern parts of the Island, and formerly (from the great demand on the continent for them, to exhibit in the pageants at the courts of the *Rajas* and *Polygars*) were caught and exported in great numbers; but at present very few are ensnared, and these are chiefly used by government for draft, and other purposes; and there is a separate Modliar, two Mohandirams, and many subordinate officers, to superintend this establishment. In the district of Putlam, elephants were not caught as usual in crawls, (or enclosures formed with the trunks of trees) but ensnared singly, by facing him boldly in the open jungle; and the persons employed in this hazardous undertaking, were paid a specified sum of money, according to the age, size, and description of the animal, varying from 11 to 352 rixdollars. In 1826 a Regu-

lation was published by Sir E. Barnes, declaring it penal for any individual to take an elephant alive. It was not, however, confirmed by His Majesty's ministers in England; but as the keep of an elephant is a serious matter to any of the natives, they are rarely known to possess one; therefore the Regulation, even had it remained in force, would not have affected them. Elephant shooting has lately become a favorite sport in Ceylon, and many are annually destroyed by Europeans who engage in it. In the Island of Delft, government, till lately, kept a stud, the expence of which exceeded 1000*l.* per annum; but the horses were ill shaped and bad, consequently the establishment has been abolished. Bullocks and buffaloes are found in abundance; the latter are used for agricultural purposes, and in treading out corn. Sheep and goats abound in the north; and from the milk of the latter, a small description of round cheese is manufactured at Manaar, but will not keep for any length of time. Asses are met with in some parts, but the use of them is considered so derogatory, that their services are only put in requisition by washermen, for conveying foul clothes from the villages to the bleaching ground. Beside these, the pig, the dog, and the cat, compose the list of domestic animals. Among wild ones, we find cheetahs, bears, elk, deer, porcupines, wild hogs, hares, civet cats, jackalls, lynx, polecats, several species of monkies, ichneumons, two kinds of squirrels (the black backed, in size about thrice that of the European squirrel, and the common squirrel), mice, musk rats, and rats.

Of reptiles and insects, Ceylon furnishes an endless variety. The most remarkable are the tortoise, the guana, the boa constrictor, the cobra capella, the polonga, the rat snake, the crocodile, the black and the white lizard, the frog, the toad, the chamelion, the tarantula, the different species of ants, the tick, the louse, the spanish fly, the butterfly, the golden green beetle, the spider, the scorpion, the grasshopper, the gnat, the wasp, the mosquito, the bee, and the glow worm.

The catalogue of birds is more considerable than that of quadrupeds; we shall therefore simply notice the pea fowl, the common fowl, the brahmin kite, the vulture, the flamingo,

the owl, the goose, the heron, the several species of wild and tame ducks, the crane, the spoonbill, the partridge, the quail, the pigeon, the Indian roller, the honey bird, the thrush, the parrot, the plover, the tailor, the bat, the woodpecker, the sparrow, the snipe, the hyder, the pheasant, the swallow, the flycatcher, the rook, and myriads of crows.

Ceylon is supplied with river and sea fish in great abundance; among which may be enumerated the shark, king's fish, pomfret, soles, whiting, mullet, carp, porpoises, dolphins, rays, crabs, prawns, shrimps, lobsters, turtles, cockles, and oysters of an exquisite flavor; besides an innumerable variety of beautiful shells, and cowries. Sardinias abound at Trincomalee; but as death ensued to some individuals after eating them in the months of December and January, the government prohibited (by a Regulation passed in 1824) the catching them during those months. Bicho de mar is collected off the coast in the district of Chilaw, (including Putlam and Calpentyn) and also at Jaffna; when dried it is exported to the Chinese market, where it is in great request, both as an article of food and for paste. In 1815, Mr. John Wilkins, merchant, farmed the exclusive privilege of exporting Bicho de mar, from government, for a period of five years; but his example was not followed up by any other person, so that the trade lies open. The north west coast abounds in pearl oysters and chanks, and though they were once a valuable source of revenue to government, the latter fishery has been long abandoned, owing to the little demand which is now made for them in Bengal. The chank fishery was always rented, and the renter was allowed to fish for them in any depth of water, and in all places adjacent to the coast of Ceylon, from the north point of Calpentyn to Mullativoe, excepting upon the pearl banks between Koodremale and the north end of Manaar. He employed 600 divers, in as many ballams or canoes as he thought proper, which went to sea, and returned, in fleets, accompanied by a supervisor on the part of government, whose ballam was distinguished by a white flag, and who endeavoured, as far as was practicable,

to keep in the centre of the fleet. There are two sorts of chanks—red and white—the one called *payel*, and the other *patty*. Those which open towards the right hand are highly valued by the Hindoos, as representing the one in the hand of *Vishnu*, and are seldom found. The most productive pearl banks are situated off Condachy, extending about 30 miles from north to south, and 20 from east to west. The fishery generally commences in March, when the north east monsoon has abated and calms predominate, and lasts till the south west monsoon sets in. From the fishery of 1829 the government realized a profit of 39,000*l.*; and the average amount of revenue from this source, calculated on the occasional receipts during the last thirty two years, is 14,662*l.* per annum.

Among the trees indigenous to the Island, (if we except cinnamon, which furnishes the greatest item of its commerce) the claims of the cocoanut tree appear to predominate. Such is the benefit which this tree confers on the natives, that it is celebrated in song by the ancient bards; and one of them thus elegantly expresses the quality of its fruit in a Sanskrit stanza:

Usaggra uásé nacha pakshí rájá [1]
Jalanta tári nagato na méghá
Subbrahma chárí nacha chandro máya
Trínétr dhárí nacha Iswaránâm. [2]

It resides on high—yet it is not the king of the birds;
It yields water—yet it is not the raining cloud;
It is white—yet it is not the moon;
It has three eyes—yet it is not *Iswara*.

With a trunk not more than a foot in diameter, it frequently rises from forty to sixty feet high. It has no boughs or

[1] The *Garuda*, a bird sacred to VISHNU, and consequently worshipped by his votaries. It is the *Pondicheri* eagle of Brisson, and its origin and history form the subject of one of the eighteen *Puránas*.

[2] ISWARA is one of the mystical names of Siva, who is represented with three eyes.

leaves except on the summit, where they expand like rays from a centre, and cover the head of the trunk with a circle of shade. These leaves are each twelve or thirteen feet long, three feet broad, and pennated; and at their first springing up, are folded over each other, so as somewhat to resemble a cabbage. When fresh, the leaves, together with the flowers, are used by the natives to ornament their wedding saloons; and they also form an excellent food for elephants. The dry leaves are knit into *cadjans* and *carsingoes* for thatching houses; they are also wrought into brooms, besides serving for torches (or *chools)* for travellers. At the summit, and immediately under the place whence the branches spring out, the buds appear; which in outer figure resemble an elephant's tusk. They consist of a single coat, which, as the flower advances, breaks, blows open, and exhibits the most beautiful specimen of blossom ever beheld. Incisions are made in the buds before they burst, from which a spirit exudes, called *toddy,* which is collected in earthen vessels; and by distillation this delicious sap is converted into arrack. If toddy is allowed to stand, it becomes very good vinegar; or if impregnated with lime, and boiled, forms a description of coarse sugar, called *jaggery.* The nuts, which are of an oval shape, covered with a fibrous husk, hang down from the top of the tree, in clusters of a dozen or more together; they have a thick kernel of a whitish color, which, when fresh, affords a milky juice for preparing curries. The kernel is, however, more generally converted into oil;—the process of which is simply by cutting the nuts into pieces, and drying them in the sun (which are then called *copperahs*), and afterwards pressing them in a mill. The natives use this oil for anointing their hair, for culinary purposes, for lamps, and for making soap. The refuse, or dry substance which remains, is called *poonak,* and furnishes good food for poultry and pigs. The shells of the nut are formed into goblets, ladles, and other domestic utensils; and from the fibres, or husks, which envelope them, cordage of all sorts, from the smallest rope to a ship's cable, is manufactured. The trunk is of too spongy a nature to be used

in cabinet work; but when the central pith is cleared away, it forms excellent gutters for carrying off water. The duties levied on these various products by the British government, amount, in the aggregate, to 35,573*l.* per annum. The palmyra, which flourishes in great perfection, particularly in the province of Jaffna, is equally as profitable as the cocoanut, and is the subject of a poem in Tamul, entitled "*Tála Vilásam;*" from which it appears, that it may be applied to eight hundred and one different purposes; but the limits prescribed to this work, will not permit of their detail. The leaves, like those of the cocoanut, serve to thatch the native huts, as a substitute for paper, and for making mats, winnows, and fans. *Odils* are the dried roots of this tree; and *punattoo* is a jelly prepared from the fruit, on which a great proportion of the poorer classes subsist when the crops fail. The toddy is used as a beverage, and for making jaggery. The timber of the palmyra is much esteemed for rafters, and is exported in large quantities to the continent. The *kittul* tree is peculiar to the south, and affords a sweet sap, from which a kind of sugar is made; besides which the pith, when dried and pulverized, serves as a substitute for rice flour. The talipot tree, furnishes an interesting subject of remark. One leaf will afford shelter to many individuals; and is used by the natives to protect them from the scorching rays of the sun, and from deluging showers of rain. It bears no blossom till the last year of its growth, and the fruits are of no other value, than as seeds for the propagation of the tree. The leaves when mollified by the process of boiling, serve also as a material for writing on; and from their peculiar property in resisting the ravages of time, they are generally sought for, and used to make transcripts from valuable manuscripts. In addition to these, the mango, the tamarind, the katapa, the gorka, the jack tree, the bread-fruit tree, the coffee tree, the cashew, the arekanut tree, the jambulan, the marmel, the woodapple, the morunga, the illippe, the nelli, and the punnei, may be quoted for the utility of their products; and the bogaha, the banyan, and the

sooria, (or tulip) for the beauty of their foliage. Timber of every description is found all over the Island; but according to a Regulation lately passed by government, none can be cut in the government forests without a special license from the collector of the district, under a severe penalty; one tenth of the value was also levied on the grantee; and to insure a succession of trees, headmen were obliged to propagate plants to supply the place of those which were felled. In the Kandian provinces, such trees as are required exclusively for government use are marked with a broad arrow, and no individual can fell one. Cotton and hemp are cultivated in several parts of the interior with much success. Chaya root, which yields a scarlet dye, grows wild almost all over the northern districts; and the collection, as well as the sale of it, was once the exclusive monopoly of government, farmed out to private individuals. In 1830, however, the monopoly was abolished, the revenue of it having declined from 2000*l.* to 200*l.* per annum; and the trade is now not only left open, but free from all taxes. None but a particular class of natives dig for the roots, and when under a monopoly, they were remunerated at the rate of ¾*d.* per pound. Indigo likewise grows wild; but from an experiment made by Mr. Moon at Kandy, it does not seem to flourish when cultivated. Tobacco is raised both in the southern and northern districts, and also in the province of Uwa, but the two former places may boast of by far the larger produce. It was formerly exported to the Malayan markets, but at present it is chiefly consumed in southern India and in the Island. Fruits, and vegetables for culinary purposes, are found in great abundance and variety; and the Island is not deficient in products for medicinal use.

Of paddy, there are (according to Mr. Moon's catalogue) one hundred and sixty species. Ceylon is, however, sadly deficient in the cultivation of these varieties, and of course must yield the palm of superiority to the adjacent coast. But it should be remembered, that formerly it was the reverse; and an estimate of the extent to which it was once cultivated,

may be formed by the numerous ruins of tanks, which are to be found in different parts of the Island; and which, when in repair, used to secure the waters of the periodical rains, for the purpose of irrigating lands then under the plough. It is said that the king MAHA PRAKRAMA BAHOO, who resided at Polonnaruwa, and succeeded to the throne in the year 1153, devoted his whole attention to agriculture, and had 1475 tanks of different dimensions newly built, 1855 repaired, 534 canals excavated, and 3300 old ones rebuilt. Most of these useful works are now in ruin; and as the inhabitants, for want of capital, are unable to restore them to their former use, many millions of acres, which were formerly cultivated by these means, are now overgrown with jungle. The Island produce of paddy at this period is not sufficient to meet the demand of the inhabitants; hence the northern districts chiefly depend on supplies from the Coromandel coast; and the total value of the import of the same in the year 1831 was 55,344*l.*

A tax varying from $\frac{1}{4}$ to $\frac{1}{14}$ is exacted by government on the gross produce of the paddy; and the revenue derived from this source was, in 1828—20,623*l.*; in 1829—32,961*l.*; in 1830—35,057*l.*; and in 1831—35,548*l.*

Among the dry grains sown in high lands, corakan forms a material portion of the diet of the lower orders; and when the crops of paddy fail, it tends greatly to alleviate their wants. It is ground into flour with hand-mills, and made into flat cakes and into puddings; but it is not reckoned a very wholesome food.

With regard to the manufactures, the most important article next to salt (which has been before noticed) is arrack; from the sale of licenses, for the distillation and sale of which, the government derives an annual revenue of 28,620*l.* It was formerly distilled both in the Singhalese and Malabar districts, but since 1820 it has been restricted to the former, and that too under very excessive taxation. Iron is made in the provinces of Matura and Uwa, and the native mechanics

are not wanting in the knowledge of manufacturing the various kinds of implements used by them, such as guns, knives, swords, spears, arrows, mattocks, ploughshares, axes, carpenters' tools, fastenings for houses, and boat building. Cloth of a coarse texture is manufactured in the interior; but in some of the northern districts, table cloths, towels, toopetties, camboys, gown pieces, and handkerchiefs are wove with great success. At Chilaw and Putlam the females spin the thread which is required for these purposes; while at Colombo, where the intercourse with Europeans has been much greater, we find they can knit socks, and make lace for their bajees. Wax candles are also manufactured in Colombo, as also bone buttons, straw hats, trunks, cart-wheels, and palanquins. Coir rope, cadjans, carsingoes, baskets, mats, tampachies, and gunny bags, are also made in different parts of the Island, and jaggery is made from the cocoanut, palmyra, and kittul trees. Of oils, the cocoanut, the margose, the illippe, the pannai, the turpentine, the wood, the makkool, the koola, and castor oil, may be enumerated. The manufacture of the first of these is now conducted at Colombo by means of steam engines, which were sent out from England with the view of leading to the general introduction of machinery into the Island. Chunam, a kind of lime, is prepared by burning sea shells, and there are a great number of potteries for bricks, tiles, and cooking apparatus.

Except the high roads on the sea coasts, which however were not fitted for wheel carriages, there were no regular roads in any part of the Island, prior to the accession of the British government. The line of road into the interior was merely a narrow foot path, winding through thick thorny jungle, and over steep hills; and in the rainy seasons, travellers were frequently stopped in their progress. But within the last seventeen years, and more particularly during the administration of Sir EDWARD BARNES, whose enlightened mind foresaw the beneficial results which good roads would afford, were conceived, and executed, those mighty works which must excite the admiration of all who view them;

and which will hand down his name to posterity. For in proportion as civilization increases in the colony, so much more will his laborious achievements be duly appreciated; for it is the native who will be, and is benefited. Carriage roads have been made from Colombo as far as Chilaw to the northward, and through Galle as far as Matura to the southward. Roads have also been made through various parts of the interior, before inaccessible; thus affording facilities of communication with the principal stations on the coast, and contributing materially to stimulate the exertion of the inhabitants, by furnishing the opportunity of conveying the produce of their labors to the markets, and enabling them to procure such comforts for themselves as they were previously unable to obtain; besides the incalculable benefit arising to them from intercourse with Europeans. The first, in point of splendor and general good order, is the road from Colombo to Kandy, by Kadugannawa, a distance of 72 miles. It has been carried through some difficult passes in the hills, and is connected by several bridges; the largest of which, are those over the Mawanella and Mahawelli rivers: the former consisting of four brick arches each of 50 feet span, and the latter of a single wooden arch 205 in span. Already numerous bazars and villages have appeared in the intermediate space, and there are, besides, seven rest houses, built at certain distances, for the accommodation of travellers.

Since the arrival of the present Governor, Sir Robert Wilmot Horton, a Mail coach (the first in India) has been established by a Joint-stock company, to run between Colombo and Kandy by the above road: and following up the plans adopted by his noble predecessor, we find him continuing the same line of carriage road across the Island, from Kandy to Trincomalee.

There are no canals of any importance in the Island, if we except the one which connects the inland navigation between Calpentyn and Colombo. This is another monument of Sir Edward Barnes' fame; for though it was projected by the Dutch, by him it was carried into effect; and a more

useful, or beneficial undertaking could not well have been conceived.

With reference to the trade of the Island, we have before us records which extend as far back as the first century after Christ; and from which it may be ascertained, that the inhabitants then had commercial dealings with the Seres or Chinese. From the period of the discovery of the navigation from the straits of Babelmandel, across the ocean, to the coasts of Guzerat, by HIPPALUS, until the decay of their empire, the Romans pursued the commerce both with India and Ceylon with uninterrupted success. "A fleet, consisting of 120 vessels, sailed annually from *Myoshormas* (a port of Egypt on the Red sea) to the ports of *Musiris* and *Borace* on the coast of Malabar, and from thence again to the Island of Ceylon, which was the usual limit of their navigation, and which thereby became one of the principal marts in the East. To this mart, therefore, the merchants of Bengal, of Orissa, of the Carnatic, and of the eastern islands, brought their fine cloths and other costly commodities, the manufacture and produce of Hindostan and China, where they disposed of them to great advantage, in exchange for silver and gold; which, on the side of the Romans, were the chief instruments of commerce. In the month of December, or January, the Roman fleets sailed from Ceylon on their return to Egypt, laden with the silks and muslins, the spices and aromatics, the pearls and precious stones, of India." [*] After the removal of the seat of the imperial government from Rome to Constantinople, the Romans gradually lost their trade, and we find it engrossed by the Persians. The merchants of this nation were very numerous, and their vessels, which came at the commencement of the northern monsoon, returned home with their valuable cargo at the beginning of the southern. A principal part of their imports consisted of horses for the use of the king, while their exports embraced all the precious products of the adjacent peninsula, and those of China. About the eleventh century,

[*] Asiatic Annual Register, 1800 p. 2.

the trade of the Island was entirely in the hands of the Arabs, and the limits of its exports were extended to Bassora and Bagdat on the one side, and to Egypt, the coasts of the Mediterranean, and of Spain, on the other. When the Portuguese arrived on the Island, the trade was of course transferred to them, and they carried it on exclusively on account of their king, till their expulsion by the Dutch; under whose sordid policy it was however clogged with many monopolies. At present commerce is gradually prospering, and the extent of it will appear from the following Return of the Imports and Exports for the last eight years.

	Imports.			Exports.		
	£.	s.	d.	£.	s.	d.
1825	296,301	0	0	234,388	0	0
1826	309,747	0	0	262,942	0	0
1827	343,309	0	0	318,570	0	0
1828	323,933	0	0	245,983	0	0
1829	340,200	0	0	324,783	0	0
1830	349,581	0	0	274,810	0	0
1831	283,987	0	0	152,293	0	0
832	351,222	0	0	163,587	0	0
Total	2,597,280	0	0	1,954,356	0	0

The exportation of gram, coffee, jaggery, and areka nuts from the Kandyan provinces, and the returns of salt, salt fish, and piece goods, constitute the principal object of the internal trade; which was not formerly very considerable, owing to the want of regular roads, and also to the restrictions and custom duties which were in force in passing from one district to another in the interior, and the Gravet taxes between it and the maritime provinces. After the interior was ceded to the British crown, these impediments were gradually removed; and Sir Edward Barnes having constructed the roads, aforementioned, throughout the country, facilitated the means of commerce; and it appears that the export from the interior to the maritime provinces, is rapidly

increasing. It may not be unworthy of remark that even European goods are now found in most of the inland villages for sale.

The following are the particulars of the Revenue and charges of Ceylon, for the year 1831.

	£.	s.	d.
Cinnamon	106,434	11	11
Sea Customs	64,102	4	0½
Pearl Fishery	28,332	0	8¼
Land Rents	25,807	4	1
Land Customs	4,291	16	9¼
Licenses	29,467	0	3¼
Fish rents	7,773	5	8
Salt	27,891	0	8½
Stamps	3,117	11	10½
Judicial receipts	10,382	1	2½
Commutation tax	3,314	15	6
Post Offices	1,574	6	6¾
Lands and Houses	637	16	6½
Steam Engine	4,912	15	7
Auction duty	244	9	8
Stud	456	12	0
Elephant tusks	22	6	9
Plumbago	35	16	1
Tribute from the Weddaratte	51	13	4¼
Total Fixed Revenue	318,849	9	3½

EXPENDITURE.

		£.	s.	d.
Civil	Ordinary	109,813	17	5¼
	Extraordinary	98,323	10	2¼
	Military	106,296	10	5
		£ 314,433	18	0½

With regard to the military force of Ceylon, there are at present garrisoned in the different principal stations, about

4000 men, including non-commissioned officers, of whom nearly one half are Malays and Singhalese, and the rest Europeans.

The Ecclesiastical Establishment is composed of an Archdeacon, six Chaplains, of whom two are natives, and eleven Proponents. There are in the Singhalese provinces ninety three schools, and six in the Malabar provinces, maintained by government. These were formerly under the superintendence of a Principal, but this system has been lately changed, and they are now placed under the Archdeacon himself, as the king's visiter.

Of the Vaccine Establishment, the Inspector of Hospitals is the superintendent general; and the efforts made by government to diffuse the operation of this salutary antidote to the small pox among the natives, sufficiently proves the interest taken in their welfare.

The Charitable and Public Institutions of Ceylon, are neither numerous nor extensive. Among these I shall merely notice:

The Colombo Auxiliary Bible Society
The Colombo District Committee of the Society for Promoting Christian Knowledge
The Colombo Religious Auxiliary Tract Society
The Colombo Friend in Need Society
The Ceylon Improvement Society
The Military Medical Library and Museum
The Colombo Bible Association
The Colombo Library
The Pettah Library
The Kandy Library
The Galle Reading Room
The Poors' Fund
The Leper Hospital
The Orphan School
The Cotta Christian Institution
The Wesleyan Mission Academy
The Jaffna Benevolent Society
The Jaffna Auxiliary Religious Tract Society

The Jaffna Branch Bible Society
The Galle Branch Bible Society
The Trincomalee Branch Bible Society
The Jaffna Tamul Association
The Mullagam Tamul Association
The Batticotta High School.

Independent of these institutions a Savings' Bank has been lately established at Colombo, under the patronage of government. Deposits of not less than one shilling, and not exceeding thirty pounds in the whole, during each and every year, are received and invested, and interest, at the rate of five per cent. per annum, allowed to the depositors on each deposit. When the principal and interest together amount to 200*l.*, the interest given to the depositors on the amount, is reduced to three per cent. per annum. The Bank places out the money received in deposit at seven per cent. interest.

The population of Ceylon is chiefly composed of Singhalese, Malabars, Moors, and a small proportion of Europeans, Burghers, and Caffrees. The following is an abstract of the census taken in 1831.[*]

	Males.	Females.
Singhalese Districts:—		
Colombo	121,001	118,790
Galle	44,416	43,826
Tangalle	50,899	41,683
Chilaw	15,479	14,267
Malabar Districts:—		
Jaffna	76,600	69,928
Trincomalee	9,021	7,314
Batticalo	14,174	13,400
Manaar	10,330	9,927
Delft	1,525	1,422
Kandyan Provinces	157,526	130,960
Total	500,975	449,517

[*] Ceylon Almanac.

The Civil and Military Government of the Colony is vested in a Governor and Council, composed of the Chief Justice, the Commander of the Forces, the Commissioner of Revenue, the Treasurer, and the Puisne Justice, who are all nominated by the crown. Under the former system of government, the council possessed no real control; but under the new constitution, the governor cannot act without their assent, except in cases where he might be compelled to incur the serious responsibility of acting in opposition to them. The draft of every law which is intended to be passed, is first published in the Government Gazettee for one calendar month, and the protests of any opposing party are entered in the minutes of the council.

For the Administration of Justice throughout the Island, there are, in the Civil and Criminal Department,

A Supreme Court, established at Colombo,
A Vice Admiralty Court,
A High Court of Appeal.

Three Minor Courts of Appeal,—one at Colombo, one at Galle, and one at Jaffna.

Seven Provincial Courts, stationed in the following Districts; viz.,

Colombo,	Jaffna,
Galle and Matura,	Manaar,
Calpentyn,	Batticalo,
	Trincomalee.

Independent of the preceding Courts, there is a number of Magistracies, which are fixed in the undermentioned towns and villages:

Colombo,	Girrawaypattoo,
Negombo,	Matura,
Pantura,	Mahagampattoo,
Caltura,	Belligam,
Galle,	Jaffna,
Ballepitty Mo,	Point Pedro,

Chawagassery,	Mullativoe,
Kaits,	Delft Island,
Mallagam,	Calpentyn.
Ponereem,	

Almost all the above magistracies are filled by burghers, no native having as yet been allowed to participate in the benefit they confer; the rank of Maha-modliar, being the highest a native can attain. But, as many natives may be found who are as competent to discharge the duties, and as capable of filling these places of trust, as the burghers, we may hope to see the native rise above his present degraded standard, and share in the emolument, as well as the honor, of holding situations under the British government.

The Collectors of Revenue and Customs in the maritime provinces were formerly eleven in number; but are now restricted to eight, and stationed in the following districts:

Colombo,	Trincomalee,
Galle,	Jaffna,
Tangalle,	Manaar,
Batticalo,	Chilaw.

Although the title of their office implies only the collecting of revenue and custom, they are the representatives of government in their respective districts, and have the sole control over its affairs, besides acting as justices of the peace, and settling all such minute differences and broils as may come before them, on their circuit through the district.

Though the Interior of the Island has been long annexed to the British sovereignty, the jurisdiction of the Supreme Court does not extend thither; but justice is administered by a Board of Commissioners, consisting of the Commandant (who is the first in precedence) and the Judicial and Revenue Commissioners. The Judicial Commissioner decides all litigation regarding land, &c., besides examining the diaries of the agencies of the surrounding districts. The Board meets once or twice a week, when all matters touching the Judicial or

Revenue Departments are examined, and decided on, or referred to the governor, as the case may be.

By whom Ceylon was originally peopled is a question which is very much involved in obscurity; and, we fear, can never be satisfactorily solved. Some inscriptions have lately been discovered in one of the Malabar districts, and from the resemblance of their characters to those on the pillar at Allahabad, [1] a conclusion is drawn, that the aboriginal inhabitants of this Island and those of the latter place were of one and the same stock; but since the knowledge of these characters appears to be lost, it seems impossible to trace from what nation those inhabitants originally sprung. Some of the characters exhibit a striking similarity to the *Cadmean* letters; but we cannot possibly infer from this circumstance, that either Allahabad or Ceylon received their original population from Greece or Ionia.

Mythology represents Ceylon in ancient times as inhabited by the *Rakshas,* or giants; but in the present stage of civilization, this is too absurd to be thought of. Sir WILLIAM JONES, however, advances an hypothesis, that the Island was, "*beyond time of memory,*" inhabited by the Hindoo race; and he refers to "*the languages, letters, and old monuments of its various inhabitants,*" to support it.

I. The SINGHALESE inhabit the interior districts and the sea coasts, extending from the Kumukan aar, bounding Mahagampattoo, to the northern limit of Chilaw. They are beyond all doubt, a distinct and original nation; though by some they have been erroneously reckoned a mongrel race, sprung from the promiscuous intercourse of the Malabars and Teloogoos at an early period; while others deduce their origin from the Chinese, or Siamese. In the *Sulamani Nigandu,* a dictionary of great authority among the Malabars, and which has for its author VEERA MANDALAVA, an ancient king of the Carnatic, as also in the *Maha Bharata,* and *Ramayana,* their name as

[1] Vide Asiatic Researches, vol. vii. p. 14.

well as language is alluded to. It is however a misfortune that they never had a king of their own; for while they occupied the region of Kalinga (now called Cicacole) they were subject to the Kalingas, and when they settled in Ceylon they submitted to the rule of the Teloogoos and Malabars. BHOLEN [³] fixes the period of their emigration coeval with the arrival of WIJAYA RAJA on the Island, or 543 years before Christ; and he further adds, that it was subsequent to this event, that the Island began to be called *Sinhaladwipa.*

The Singhalese differ materially from the Malabars in their physiognomy, but very little in their complexion. There is a great difference between the characters and habits of the Singhalese of the sea coasts and those of the interior. In the former, a progressive assimilation to the manners and the style of their European neighbours is perceptible; while the latter scarcely evince any change whatever, either in their manners or customs. The practice for a woman to be married to all the brothers of a family, still exists in many places: [⁴]—but the mild influence of Britain, it is sincerely to be hoped, will in time render them equal in point of civilization to their brethren on the sea coast.

Though the Singhalese are professors of the tenets of BUDHA (which recognize no distinction of caste), yet caste is observed among them with the nicest punctuality. Like the Malabars, they divide their nation into four principal tribes, but they give the *Râjas* precedence over the *Brahmins.* Strictly speaking they have but one division, which is the last, namely, *Súdras,* comprising the following classes:

1 Gowiyo, *husbandmen.*
2 Karawo, *fishermen.*

[³] Ancient India, vol. i. p. 29.

[⁴] It would appear that the practice, revolting as it is to our sentiments, is very ancient, and was once tolerated among the Hindoo kings; for, on a reference to the *Maha Bharat,* we find the five Pandawa heroes, who were brothers, *publicly* cohabited with the Princess Dropeda, daughter of the king of Panjab, whom one of them only had married by bending a bow few were able to lift, in lieu of the portion of her virginity. It still prevails in Tibet, and among the Nayro on the Malabar coast.

3 Durawo, *toddy drawers.*
4 Nawandanno, *artificers.*
5 Chalias, *weavers—Cinnamon peelers.*
6 Hakkuro, *Jaggery makers.*
7 Ambatteyo, *barbers.*
8 Hannali, *tailors.*
9 Hammaru, *shoe makers.*
10 Kumbello, *potters.*
11 Weenawo, *elephant catchers.*
12 Hunno, *lime burners.*
13 Hunnu kottanno, *wood cutters.*
14 Hunugambadu, *cattle keepers.*
15 Radawo, *washermen.*
16 Berrawayo, *musicians.*
17 Heeri, *pioneers.*
18 Olias, *dancers.*
19 Pallo, *washermen for the* Hunno.
20 Hinnawo, *ditto for the* Chalias.
21 Gangawo, *ditto for the* Heeri.
22 Paduwo, *porters.*
23 Palleru, *woodmen.*
24 Rodiya, *outcasts.*

The higher orders among the Singhalese, (belonging exclusively to the caste of Gowiyo) are distinguished by the epithet "*Handrew*" or gentlemen, and they are proud of long sounding titles and show. The insulting distinction of superior and inferior castes is carried to so great a length, that even the minutiæ of dress are rendered a subject of restriction, under the countenance of a Regulation enacted by General Maitland on the 19th of August, 1809.

II. The Malabars (or Tamuls) occupy the northern and north eastern parts of Ceylon, and their districts extend from the Kumukan aar, bounding the Mahagampattoo, to the southern limit of Putlam, round by Jaffna. It would appear not only from their own traditions, but also from the annals of the Singhalese themselves, that they are not indigenous in

the Island, but came from the opposite coast of Coromandel; not however in the character of emigrants, but that of invaders, in several successive expeditions; and though they did not succeed in establishing an universal monarchy over the whole Island, yet they obtained a permanent footing on it by forming a powerful kingdom in Jaffna, besides a number of petty states in the different parts of Wanny, which latter they maintained as late as the last century. The Singhalese annals mention four several invasions by the Malabars; the first of which took place in the year of Budha 339, the second in 439, the third in 977, and the last in 1759; but it was during the first that an immense number passed over to Ceylon, for we are told that "*the whole island was completely overrun by them.*"

There is scarcely a shadow of difference between the Malabars of Ceylon and those on the coast in their features and complexion; but in some points they differ in their manners and customs, which it is unnecessary to particularise here, since an ample account has been given in an Essay published by the author of this work in 1831. It will not, however, be irrelevant to remark, that the Malabars resident at Colombo, (who are mostly Chitties) are gradually approximating to Europeans in their costume; and their domestic manners are of late much improved. Instead of sitting cross-legged on mats at meals, as formerly, they now sit on chairs at tables; they no longer eat out of the same dish, and their meals are served up with regularity and neatness. Scarcely a month passes without social parties, and they have lately given two fancy balls, one of which, by SIMON RODRIGO *Chinuaiah Modliar*, was honored with the presence of His Excellency the Governor Sir ROBERT WILMOT HORTON and family, and many other distinguished individuals.

The Malabars in Ceylon have not among them the tribe of *Kshatriyas*, though they recognize it in their classification. The following is an enumeration of the rest of the castes into which they are divided; viz.,

1 Brahmins, or *priests.*
2 Chitties, or *merchants.*
3 Vellaler, or *landlords.*
4 Idayer, or *herdsmen.*
5 Madapalli } *cultivators.*
6 Agampudiyar } *cultivators.*
7 Marawer } *cultivators.*
8 Parawer } *fishermen.*
9 Karreyar } *fishermen.*
10 Palliwilli } *fishermen.*
11 Sempadawer } *fishermen.*
12 Timiler } *fishermen.*
13 Mukuwer } *fishermen.*
14 Thanakarer, or *tobacco planters.*
15 Shánánar, or *toddy drawers.*
16 Kadeyer, or *lime burners.*
17 Chiviyar, or *palanquin bearers.*
18 Kowiyer, or *bondsmen.*
19 Seniyer, or *weavers.*
20 Nalawer, or *toddy drawers.*
21 Parreyar, or *tom-tom beaters.*
22 Paller or *ploughmen.*

Besides the preceding castes, there is another division of people called *Kudimakkel,* or domestic servants, but of which they have in Ceylon only the following:

1 Navider, or *barbers.*
2 Koller, or *blacksmiths.*
3 Tattar, or *goldsmiths.*
4 Kannar, or *brass founders.*
5 Tatcher, or *carpenters.*
6 Sitper, or *masons.*
7 Paner, or *tailors*
8 Vaniyer, or *oil makers.*
9 Kusaver, or *potters.*
10 Wannar, or *washermen.*

III. The Moors are found in almost all parts of the sea coast, as well as in the interior; and they, like the two preceding races, are settlers from the coast of India. It is affirmed by Sir Alexander Johnston, that they formed their commercial settlements on the Island as early as the eighth century. The Singhalese annals also mention their having been often employed as auxiliaries to the contending princes of the country, and at one time endeavoured to acquire a political footing on the Island, but without success. The origin of the Moors is traced to a colony of exiles who were banished from Arabia, for their pusillanimous conduct, by Mohammed; and they have become so much amalgamated with the converts they made from the lower orders of Malabars, that they are not held in any great estimation by other nations. Though in their own opinion and belief they resemble their progenitors, yet in their habits and customs they resemble the Malabars, and speak no other language. Among the Moors likewise, the distinction of caste appears to be tolerated. They classify themselves into four orders; viz., merchants, weavers, fishermen, and barbers; and distinguish each by some honorary mark.

It may not be improper to mention here, that formerly the natives in general, were liable to perform *Ouliam* or compulsory service to government; but by an order of the King in Council, dated the 12th of April 1832, they have been emancipated from this degrading yoke, and placed on an equal footing with His Majesty's European subjects.

It has been supposed by Nicephorus, that St. Thomas the Apostle preached the Gospel in Ceylon; but this supposition carries no marks of evidence with it. Modern writers generally agree that Christianity was first introduced into the Island by some Nestorian missionaries, who accompanied the merchants from Persia; and Cosmas Indicopleustes, who visited it in the sixth century, found churches established. There were however no remains of these churches extant when the Portuguese arrived on the Island, and therefore the permanent

introduction of Christianity appears to have been effected by St. FRANCIS XAVIER, justly styled the Apostle of the Indies. He preached in the neighbourhood of Manaar in 1544, and from among his converts 600 fell noble martyrs to the faith they had adopted.

Among the Christians of different denominations in Ceylon the most numerous are the Roman catholics, who are remarkably strict in their attendance at public worship, and their observance of religious rites and ceremonies. Of the Protestants, the greater part are of the Church of England, some, however, are Presbyterians, some Lutherans, and some Methodists.

The Budhist religion is generally professed in the interior, and by the great mass of the Singhalese on the sea coasts. It is said to have been introduced in the first year of the reign of DEVENIPEATISSA (or 306 years before Christ) from Patalipura in Dambadiwa. The priests are regularly educated for the sacred office, and at the close of their prescribed studies are appointed to it with great pomp. In their orders of *Mahanayaka*, *Nayaka*, *Tirunansey*, and *Ganinansey*, we find a correspondence to Archbishops, Bishops, Priests, and Deacons. They make no distinctions in the form and color of their robes, which are uniformly yellow, and differ among the various orders in quality only. Their *Wihares*, or temples, as well as their *Pansalles*, or monasteries, are well endowed; and in the interior, by a convention entered into on the 2d of March 1815, between Sir ROBERT BROWNRIGG on the part of the British Government, and the Kandyan chiefs on the part of the inhabitants, it was stipulated that the BUDHIST religion should be maintained and protected. Hence the selection and appointment of priests is still exercised by government; and the public exhibition of the *Dalada* relic of BUDHA at Kandy, in 1828, was conducted under the immediate superintendence of the governor himself.

The Hindoo religion prevails in the northern parts, among the Malabars, but its professors are chiefly the worshippers of Siva.

With regard to the Language, the Singhalese speak none but Singhalese; but their sacred compositions, and the classical writings of their bards, are written either in Pali or Sanskrit. The Malabars use the Tamul both for colloquial and literary purposes; with the exception of the *Brahmins* in Jaffna, who write Sanskrit in the *Grantha* characters. The Ceylon Portuguese prevails in the European settlements, but its use is not universal among the natives. The Singhalese have among them, besides works on the life and doctrines of BUDHA, many books, both in verse and prose, on moral subjects, grammar, medicine, astronomy, and various branches of literature common to other Eastern nations; they have also the history of the kings of Ceylon, from the first, but the latter work is often enveloped in fable. The Malabars possess a complete version of the *Puranas*, including *Skanda*, *Bhagavata*, *Ramayana*, and *Mahabharata* in Tamul verse, besides a multitude of original works on grammar, chemistry, and pharmacy, with many treatises on astrology, magic, psalmistry, and omens; and also the stories of VIKRAMADITYA, the *Hetopadesa*, and numerous dramatic productions. Among those who have embraced Christianity, a great number of works have been of late written in imitation of the heathen productions; but it is hardly necessary to particularise them here. We shall, therefore, simply offer a catalogue of their comedies and tragedies, as a curiosity.

The Three Kings—Joseph and his brethren—Moses—The Ruined Merchants—The Poor Jew—Constantine the Great—The Emperor Henric—Lucian of Antioch—Eustachius—St. Bridget—St. Agnice—St. Christiana—St. Faith—St. Helena—St. Nicholas—St. Margaret—Lucifer and his infernal hosts—The Divine Ploughman.

While the Singhalese and Malabars have each their own peculiar literature, the Moors have not been backward in the study of Tamul. Among their works the epic poem entitled "*Seera,*" of which MAHOMMED is the hero, deserves particular notice, and the style reflects no little credit on its illustrious author.

Early notices respecting Ceylon are found in the *Ramayana* of VALMIKA, in which it is mentioned as an island situated in the *Dakshana Samudra*, or south sea, and formed by three of the one thousand and eight peaks of the golden Meru, which were severed from the parent rock during a tremendous conflict between SESHA, the huge serpent who bears the earth, and VASU DEVA, the genii who preside over the winds. It is said that some time after the formation of the Island, MALIWAN, SUMALI, and MALI, of the tribe of *Rákshasa* took possession of it, and with the assistance of VISWAKARMA, the engineer of the gods, built a city on it called *Lanka*; but when these adventurers were defeated by VISHNU for oppressing the gods, they retired to *Patálam*, the infernal regions, and the Island remained desolate for many ages. Afterwards KUVIRA, the god of riches, with the permission of his father PULASTYA BRAHMA, took up his residence on the Island, but he was not allowed to occupy it long, for RAWANA, the grandson of the defeated *Rákshasas*, soon compelled him to surrender it to him, and to retire to the region of *Imaus*. It was this RAWANA who forcibly seized and detained SITA, the consort of RAMA, occasioned the war in which he lost his life, and had the mortification to witness his whole capital laid in ashes.

From all that can be gleaned from the equally fabulous narrations of the Singhalese annalists, it appears, that after the extinction of the sovereignty alluded to in the *Ramayana*, the Island continued for a term of 1845 years desolate, and inhabited by a race whom they (perhaps sarcastically) call Demons; and respecting whom, they mention nothing further than their total extirpation by the founder of their dynasty.

WIJAYA was the first king of the Singhalese dynasty; but with respect to the date of his arrival in Ceylon, modern authors are much at variance,—some fixing it in the year of the World 1996, others in the year of Christ 106 and 350; but the most probable period was 543 years before the Birth of Christ. He was the son of a king of Waggoo, who, it is said, was procreated by a lion; but having proved obnoxious to the

subjects of his father, he was put on board a ship, together with seven hundred associates, and launched into the sea, to seek his fortune elsewhere. After a short voyage he discovered the *Samanella Sripádè* (Adam's Peak), steered for it, and having come to an anchor, disembarked in the neighbourhood of Putlam, on the north west coast. Soon after, WIJAYA formed a settlement at *Tamana Nuwera*, and made it the seat of his government. He married first KOOVAINI, the daughter of a native prince, by whom he had two children: he repudiated her and married, secondly, a princess from Madura, on the coast of Coromandel, who was accompanied by 700 female attendants, besides eighteen couple of different castes, and five couple of mechanics. He died without issue by the second wife; and his minister OOPATISSA having built a city at *Ella Sattara*, which he called *Oopatissa Nuwera*, brought over from the continent PANDUWAASA, son of the late king's brother SOMITTRA, and placed him on the throne in that city.

The following List of the Kings who reigned in Ceylon after PANDUWAASA is in succession, and is exhibited here, to save the trouble of wading through the annals of their reigns, which are seldom of much interest, particularly to European readers.

No.	Sovereign.	Seat of Govt.	B. C.	Reigned. Y.	M.	D.
4	Abhaya	*Oopatissa Nuwera*	474	20	0	0
	Interregnum		454	17	0	0
5	Pandukaa Bhaya	*Anooradhapoora*	437	70	0	0
6	Moota Seewa	do	367	60	0	0
7	Devenipea Tissa	do	306	40	0	0
8	Oottiya	do	266	10	0	0
9	Maha Seewa	do	256	10	0	0
10	Sura Tissa	do	246	10	0	0
11	Sena and Goottika	do	236	22	0	0

Sovereign.	Seat of Govt.	B. C.	Reigned. Y.	M.	D.
Asela	*Anooradhapoora*	214	10	0	0
Elaala (a Malabar usurper)	do	204	40	0	0
Dootoogaimoonoo	do	164	24	0	0
Saidai Tissa....................	do	140	18	0	0
Toohl or Thullathanaka	do	122	0	I	10
Laimini Tissa 1st., or Lajji Tissa..	do	122	9	8	0
Kaloonna or Khallaata-naaga	do	112	6	0	0
Walagambahoo, or Wattagaamini	do	104	0	5	0
Pulahattha (usurper)	do	104	3	0	0
Baayiha .... do	do	101	2	0	0
Panaymaaraa do	do	99	7	0	0
Piliyamaara .. do	do	92	0	7	0
Daathiya .... do	do	91	2	0	0
Walagambahoo (restored)	do	89	12	5	0
Mahadaili Tissa, or Mahachoola..	do	77	14	0	0
Chora Naaga	do	63	12	0	0
Kooda Tissa	do	51	3	0	0
Anoola (queen)	do	48	5	4	0
Makalantissa or Kaalakanni Tissa	do	42	22	0	0
Baatiya Tissa 1st or Bhaatikaa Bhaya	do ..	20	28	0	0
		A. D.			
Mahadailiya Maana, or Daathika	do	8	12	0	0
Addagaimoono, or Aamanda Gaamini	do..	20	9	8	0
Kinihirridaila, or Kanijani Tissa..	do	30	3	0	0
Kooda Abhaa, or Choola Bhaya ..	do	33	1	0	0
Singhawallee, or Seewalli (queen)	do	34	0	4	0
Elloona, or Illa Naaga	do	34	6	0	0

No.	Sovereign.	Seat of Govt.	A. D.	Reigned. Y.	M.	D.
38	Sanda Moohoona, or Chanda Mukha Seewa	*Anooradhapoora*	40	8	7	0
39	Yasa Siloo, or Yataalaka Tissa ..	do	49	7	8	0
40	Subha	do	56	6	0	0
41	Wahapp, or Wasabha	do	62	44	0	0
42	Waknais, or Wanka Naasika	do	106	3	0	0
43	Gajaabahoo 1st., or Gaaminee	do	109	22	0	0
44	Mahaloomaana, or Mallaka Naaga	do	131	6	0	0
45	Baatiya Tissa 2d, or Bhatika Tissa	do	137	24	0	0
46	Choola Tissa, or Kanittha Tissa ..	do	161	18	0	0
47	Koohoona, or Choodda Naaga ..	do	179	2	0	0
48	Koodanaama, or Kooda Naaga ..	do	181	1	0	0
49	Kooda Sirinaa, or Siri Naaga 1st	do	182	19	0	0
50	Waiwahaira Tissa, or Waira Tissa	do	201	22	0	0
51	Abha Sen, or Abha Tissa........	do	223	8	0	0
52	Siri Naaga 2d.	do	231	2	0	0
53	Weja Indoo, or Wejaya 2d.......	do	233	1	0	0
54	Sanga Tissa 1st................	do	234	4	0	0
55	Dharma Sirisanga Bo, or Sirisanga Bodhi 1st.	.. do	238	2	0	0
56	Goloo Abhaa Gotabhaya, or Meghawarna Abhaya ..	.... do	240	13	0	0
57	Makalan Detoo Tissa 1st.........	do	253	10	0	0
58	Maha Sen	do	275	27	0	0
59	Kitsiri Maiwan 1st., or .. Keertisiri Meghawarna	...... do	301	28	0	0
60	Detoo Tissa 2d.	do	330	9	0	0
61	Biya, or Budha Daasa	do	339	29	0	0

Sovereign.	Seat of Govt.	A. D.	Reigned. Y.	M.	D.
)opatissa 2d.	*Anooradhapoora* ..	368	42	0	0
Maha Naama	do	410	22	0	0
;enghot, or Sotthi Sena	do	432	0	0	1
..aimini Tissa 2d, or Chatagaahaka	do	432	1	0	0
Mitta Sena, or Karalsora	do	433	1	0	0
?aandu (a Malabar usurper)	do	434	5	0	0
?aarinda Kooda do	do	439	16	0	0
Kooda Paarinda do	do	455	0	2	0
)aatthiya ...... do	do	455	3	0	0
Pitthiya .... do	do	458	0	7	0
Daasenkelliya, or Dhaatu Sena....	do	459	18	0	0
;eegiri Kasoomboo, or Kasyapa 1st.	*Seegirigalla Nuwera*	478	18	0	0
Moogallaana 1st.	*Anooradhapoora*..	495	18	0	0
Kumaara Daas, or Kumaara Dhaatu Sena	do	515	9	0	0
Kirti Sena	do	523	9	0	0
Maidee Seewo, or Seewaka	do	532	0	0	25
Laimini Oopa Tissa 3d.	do	532	1	6	0
Ambaherra Salamewan or Silaakaala	do ..	534	13	0	0
Daapuloo 1st. or Daatthaapa Bhodi	do....	547	0	6	6
Dalamagalan, or Moogallaana 2d.	do	547	20	0	0
Kooda Kitsiri Maiwan 1st., or Keertisree Meghawarna	do	567	19	0	0
Senewee, or Maha Naaga........	do	586	3	0	0
Aggrabodhi 1st, or Akbo	do	589	34	0	0
Aggrabodhi 2d., or Soola Akbo ..	do	623	10	0	0

No.	Sovereign.	Seat of Govt.	A. D.	Reigned. Y.	M.	D.
86	Sangha Tissa	*Anooradhapoora*..	633	0	2	0
87	Boona Moogalan, or LaiminiBoonya	do	633	6	0	0
88	Abhaseggaabeka, or Asiggaaheka	do	639	9	0	0
89	Siri Sangabo 2d.	do	648	0	6	0
90	Kaloona Detoo Tissa, or Laimina Katooreya	do	648	0	5	0
91	Siri Sangabo 2d. (restored)	do	649	16	0	0
92	Daleopea Tissa 1st., or Datthopa Tissa	do	665	12	0	0
93	Paisooloo Kasoombo, or Kaasyapa 2d.	do	677	9	0	0
94	Dapuloo 2d.	do	686	7	0	0
95	Daloopea Tissa 2d, or Hattha Datthopa Tissa	do	693	9	0	0
96	Paisooloo Sirisangabo 3d., or Aggrabodhi	do	702	16	0	0
97	Walpitti Wasidatta, or Dantanaama	do	718	2	0	0
98	Hoonoonaru Riandala Hatthadatha	do	720	0	6	0
99	Mahalaipanoo, or Maanawamma..	do	720	6	0	0
100	Kaasiyapa 3d, or Kasoomboo ..	do	726	3	0	0
101	Aggrabodhi 3d., or Akbo	do	729	40	0	0
102	Aggrabodhi 4th, orKuda Akbo.............	*Pollonnaroowa*	769	6	0	0
103	Mihindoo 1st, or Salamaiwan....	do	775	20	0	0
104	Dappoola 2d.................	do	795	5	0	0
105	Mihindoo 2d., or Dharmika Seelamaiga....	do	800	4	0	0
106	Aggrabodhi 5th, or Akbo........	do	804	11	0	0
107	Dappoola 3d., or Kuda Dappoola	do	815	16	0	0
108	Aggrabodhi 6th	do	831	3	0	0
109	Sena, or Mitwella Sen..........	do	838	20	0	0

No.	Sovereign.	Seat of Govt.	A. D.	Reigned. Y.	M.	D.
110	Kaasiyappa 4th, or Maagayin Sen	*Pollannaroowa*	858	33	0	0
111	Uddaya 1st	do	891	35	0	0
112	Uddaya 2d	do	926	11	0	0
113	Kaasiyappa 5th	do	954	10	0	0
114	Kaasiyappa 6th	do	0	0	0	0
115	Dappoola 4th	do	964	0	7	0
116	Dappoola 5th	do	964	10	0	0
117	Uddaya 3d	do	974	3	0	0
118	Sena 2d	do	977	9	0	0
119	Uddaya 4th	do	986	8	0	0
120	Sena 3d	do	994	3	0	0
121	Mihindoo 3d	do	997	16	0	0
122	Sena 4th	do	1013	10	0	0
123	Mihindoo 4th	*Anooraadhapoora*	1023	36	0	0
	Interregnum	*Pollannaroowa*	1059	12	0	0
124	Wejaya Bahoo 1st	do	1071	55	0	0
125	Jaya Bahoo 1st	do	1126	1	0	0
126	Wikrama Bahoo 1st	do	1127	22	0	0
127	Gajaa Bahoo 2d	do	0	20	0	0
128	Praakrama Bahoo 1st	do	1153	33	0	0
129	Wejaya Bahoo 2d	do	1186	1	0	0
130	Mihindoo 5th, or Kitsen Kisdaas	do	1187	5	0	0
131	Kirti Nissanga	do	1192	9	0	0
132	Weera Bahoo	do	1201	0	0	1

No.	Sovereign.	Seat of Govt.	A. D.	Reigned. Y.	M.	D.
133	Wikrama Bahoo 2d	*Pollonnaroowa*	1201	0	3	0
134	Chondakanga	do ..	1201	0	9	0
135	Leelawatee (queen)	do ..	1202	3	0	0
136	Saahasamallawa	do ..	1205	2	0	0
137	Kalyaanawatee (queen)	do ..	1207	6	0	0
138	Dharmaasooka	do ..	1213	1	0	0
139	Nayaayanga, or Neekanga (usurper) ..		1214	0	0	17
140	Leelawatee (queen, restored)	do ..	1214	1	0	0
141	Lokaiswera 1st (usurper)	do ..	1215	0	9	0
142	Leelawatee (queen, restored)	do ..	1216	0	7	0
143	Pandita Prakrama Bahoo 2d (usurper)	do ..	1216	3	0	0
144	Maagha (a Malabar usurper)	do ..	1219	21	0	0
145	Wejaya Bahoo 3d	*Dambadeniya*	1240	24	0	0
146	Kalikaala Saahitya Sargwajnya, or Pandita Prakrama Bahoo 3d	do ..	1267	35	0	0
147	Bosat Wejaya Bahoo 4th	*Pollannaroowa*	1301	2	0	0
148	Bhuwaneka Bahoo 1st	*Yapahoo*	1303	11	0	0
149	Prakrama Bahoo 3d....	*Pollannaroowa*	1314	5	0	0
150	Bhuwaneka Bahoo 2d......	*Kurungalle*	1319	not stated		
151	Pandita Prakrama Bahoo 4th	do ..	0	0	0	0
152	Wanny Bhuwaneka Bahoo 3d	do ..	0	0	0	0
153	Wejaya Bahoo 5th	do ..	0	0	0	0
154	Bhuwaneka Bahoo 4th	*Gampola*	1347	14	0	0
155	Prakrama Bahoo 5th............	do ..	1361	10	0	0

No.	Sovereign.	Seat of Govt.	A. D.	Reigned. Y.	M.	D.
156	Wikrama Bahoo 3d ..	*Partly at Kandy*	1371	7	0	0
157	Bhuwaneka Bahoo 5th	*Gampola*	1378	20	0	0
158	Wejaya Bahoo 6th, or Weera Bahoo..	do	1398	12	0	0
159	Sree Prakrama Bahoo 6th	*Cotta* ..	1410	52	0	0
160	Jayaa Bahoo 2d.................	do ..	1462	2	0	0
161	Bhuwaneka Bahoo 6th..........	do ..	1464	7	0	0
162	Pandita Prakrama Bahoo 7th....	do ..	1471	14	0	0
163	Weera Prakrama Bahoo 8th	do ..	1485	20	0	0
164	Dharma Prakrama Bahoo 9th....	do ..	1505	22	0	0
165	Wejaya Bahoo 7th	do ..	1527	7	0	0
166	Bhuwaneka Bahoo 7th	do ..	1534	8	0	0
167	Don Juan Dharmapaala	do ..	1542	39	0	0
168	Raja Singha 1st	*Seetaawaka*	1581	11	0	0
169	Wimala Dharma	*Kandy*	1592	35	0	0
170	Senaaratna, or Senerat..........	do ..	1627	7	0	0
171	Raja Singha 2d	do ..	1634	50	0	0
172	Wimala Dharma Surya 2d	do ..	1684	22	0	0
173	Sreeweera Prakrama Narendra Singha, or Koondasaala....	do..	1706	33	0	0
174	Sreewijaya Raja Singha, or Hanguranketta	do ..	1739	8	0	0
175	Kirti Sree Raja Singha..........	do ..	1747	33	0	0
176	Raajaadhi Raja Singha	do ..	1780	18	0	0
177	Sree Wikrama Raja Singha	do ..	1798	17	0	0

(Ceylon Almanac.)

The Portuguese were the first Europeans who established a regular intercourse with Ceylon. In 1505, Don LORENZO DE ALMEDA, the son of the viceroy of Goa, while in pursuit of some Moorish vessels which were passing by the Maldives, was obliged to take refuge from a storm in the harbour of Galle; and meeting with a hospitable reception from the chieftain of that province, he entered into a treaty of alliance, in which it was stipulated, that the Singhalese should pay to EMANUEL, king of Portugal, an annual tribute of 250,000 lbs. weight of cinnamon. The new visiters soon found means to erect a fort at Colombo, which they formed of clay and stone. In 1520 they constructed fortifications of a more regular and solid description; but notwithstanding this, they had very little influence in the country, and remained in the capacity of private traders, until the reign of BHUWANEKA BAHOO 7th, when, (in consequence of dissensions in the royal family) they began to gain ground, and acquire political power. Engaged in a war with his brother MAAYADUNNAI, who had opposed the succession of his daughter's son to the throne, BHUWANEKA BAHOO dispatched SALAPPOO *Aratchy* as ambassador to Portugal with a golden image of the young prince, and a crown of gold, begging his Portuguese majesty to place the crown upon the head of the image. This ceremony was accordingly performed with much pomp and magnificence in the great hall of Lisbon, in the year 1541; and under a feigned pretence of supporting him and his kingdom, troops were sent to Ceylon with abundance of ammunition. For some time, the Portuguese were crowned with victory wherever they appeared; they even subjected Jaffna, and occupied the town of Kandy itself. The king having been accidentally shot by a Portuguese gentleman, while on a water party on the Kalani ganga with his European friends, the Portuguese raised the young prince beforementioned, whom they had previously christened by the name of DON JUAN, to the throne. This threw the whole island into the most disturbed state; and RAJA SINHA 1st., the son of MAAYADUNNAI, succeeding him in the subordinate principality of Sitawaka after his death,

carried on the war with great vigour. He vanquished all the princes who opposed him; took Cotta, and destroyed it; besieged Colombo, and reduced the Portuguese to great straits. After his death, which happened in 1592, the Portuguese were again successful; they captured Sitawaka, possessed themselves of the whole of the maritime provinces, and of a great part of the Seven Korles, and seemed to have a fair prospect of becoming masters of the whole Island. But in this they met with opposition from WIMALA DHARMA, a prince of spirit and ability, who had established for himself an independent monarchy at Kandy. SENERAT, who succeeded this king by marrying the queen dowager CATHARINE, having been forced by the Portuguese to quit Kandy, retired to Nuwera Ellia, and from thence to Bintenna; but on the retreat of the invaders from the capital he returned thither, and shortly afterwards entered into a treaty of alliance with the Dutch, with a view to expel the Portuguese entirely. They soon succeeded in fulfilling the desire of the king, by driving the Portuguese from the places they had fortified, and possessed for a hundred and fifty years. In 1638 they reduced Batticalo; in 1640, Point de Galle; in 1644, Negombo; and 1656, Colombo. But in spite of all good faith, they rendered themselves absolute masters of the possessions they had wrested from the Portuguese, and began to mock at the king, whose authority became confined to the interior, and who perceived too late that he had contributed to raise up himself a more inveterate, subtile, active, and powerful enemy in the Dutch; with whom he henceforth contended on terms of open war, or secret hostility. In 1761 the Dutch contemplated the subjection of the whole Island; and accordingly invading the interior, possessed themselves of Kandy; but so many of their troops fell victims to the climate, that they were soon compelled to retreat to the coast.

During the war with the French in 1782, the British took possession of Trincomalee, but it was shortly after retaken by the French fleet, commanded by Mons. SUFFREIN; and the sea coast remained in the hands of the Dutch until 1796,

when it was conquered by the British, and formally ceded at the peace of Amiens.

For the particulars of the warfare carried on between the British and the Kandyans, and the subjugation of the interior by the former, see the article Kandy. (*Cordiner, Knox, Philalethes, &c.*)

Chilaw, a district extending along the north-west coast from the mouth of the Maha oya to the channel near Odepenkarre, and bounded on the east by the Kandyan provinces. It is 32 miles long, and 8 broad in the widest part. It consists of five Pattoos, or provinces,—Anewulundanpattoo, containing 2965 inhabitants; Monesserampattoo, 1703; Yagampattoo, 3088; Ottarapalatta, 2512; Meddepalatta, 1017; and Kaymelpattoo 2289; making a total population of 13,575 souls, of whom almost the whole are Singhalese. The soil is various; in some parts it is barren and sandy, in some, rich clay, and in others marshy, and impregnated with salt: however on the whole it is well calculated for culture; and as we proceed to the southward, the country presents a smiling and cultivated aspect, forming a contrast to the wild and dreary appearance of the north. The chief productions of the district consist of paddy, dry grain, tobacco, coffee, black pepper, and onions. The manufacture is confined to salt, cloth, earthenware, bricks, and jaggery. The latter is made of the sap of the cocoanut tree, there being no plantations of kittul.

This district was anciently called Pittigal Korle, and remained in the possession of the king of Kandy until 1756, when it fell into the hands of the Dutch.

Chilaw, the seat of the collector of the above district, is situated on a peninsula, formed by the river which runs from south to north, commencing about 49 miles north of Colombo. It is called *Salápam* by the Malabars, and *Halawatta* by the Singhalese, and was the *Halowat* of Ibu Batuta. According to the former, the name of *Salápam* was bestowed on it from the *Salápa*, or pearl fishery, which

was formerly carried on in the neighbourhood. But the Singhalese dissent from this derivation, and say, that in ancient times, a colony of *Chalias* having formed a settlement in the place, built a number of *Salávas*, or halls, in which they carried on weaving; hence it obtained the name of *Salávagama*, or the village of halls, which was afterwards corrupted into *Haláwatta*, or the garden of the *Chalias*. Some, however, object to both of these derivations, and pretend to deduce the name from the Singhalese verb "*hala*," to shake off; adding, that it was at Chilaw that the people who were employed by KAVAN TISSA, king of Maagam, to convey a quantity of honey taken from Negombo to Anooraadhapoora, shook off the young bees from the combs.

The fort, which is constructed of mud, is situated in the Pettah on the north side of the river, and was formerly enclosed with strong pallisades. It contains only a house for the residence of the commandant, a powder magazine, and a hospital, and is at present garrisoned by armed lascoreens. The dwelling house of the collector and the cutcherry offices stand close by the sea shore: they have been lately very much improved. The Pettah is composed of a number of low, ill-built houses, with a few exceptions constructed of clay, covered with thatch, and huddled up together in the midst of cocoanut topes. There are two places of public worship; one belonging to the Protestants, and the other to the Roman catholics. The former is a handsome building, constructed through the generous aid and superintendence of F. J. TEMPLER, Esq. and called in compliment to him "St. James's Church."

The soil of Chilaw is impregnated with salt, and, with the exception of cocoanut trees, onions, and tobacco, yields nothing to the natives. But it has been ascertained that European vegetables will grow here with care and cultivation, in select and sheltered spots, as is proved by the collector possessing a garden near the Pettah, which produces culinary vegetables of almost every description, and of good quality.

The neighbouring country abounds with many excellent paddy fields in a high state of cultivation.

In the immediate vicinity of the Pettah there is an extensive manufacture of coarse cloth, napkins, and towels, carried on by a class of weavers who emigrated in 1792 from the Coromandel coast, to whom the Dutch governor Vander Graaf granted in perpetuity a large tract of ground, planted with cocoanut trees, originally belonging to count Ranzaw.

The river of Chilaw formerly extended only as far as Madampe, but a canal has been since excavated to unite it with the Kaymel, and is now navigable to Colombo.

No mention is made of Chilaw in the early periods of the Singhalese history, and therefore we may conclude that it was originally but an obscure village, forming part of the royal domains of the king of Madampe. In the time of Taniwella Bahoo (Tamwalla Abhaya) who was the last that reigned at Madampe, an attempt was made by the Moors to form a settlement at Chilaw, and accordingly their chieftain anchored in the bay with a large fleet and army. In this however they did not succeed; for the above king, in concert with his brother Sakallawalla Abhaya, attacked them in their landing, totally routed their forces, and killed the chieftain. The Dutch took possession of Chilaw in 1756, and being confirmed in the same by the treaty which they subsequently concluded with the court of Kandy, they retained it, with their other settlements on the Island, till 1796, when they surrendered it to the English. In 1803, when hostilities were carried on between the last king of Kandy and the English, a considerable body of Kandyans, under the celebrated *Adigar* Migastænna, crossed the British frontiers, penetrated into the town of Chilaw, and on the 27th of August completely besieged the fort. They continued the siege only for a short time; for then being apprized of the march of Major Blackall with a detachment of troops from Negombo, they abruptly evacuated the place in the night, and marched

off to their own territories, where they joined the expedition which the king was then preparing for his intended invasion of Colombo. (*Cordiner.*)

COLOMBO, the capital and seat of the British government in Ceylon, is situated on the north west coast in 6° 57' north latitude, and 80° east longitude, and 368 miles south west of Madras. It is a commonly received opinion that the name was derived from a mango tree (of that species which the Singhalese call *Colamba*), which stood conspicuous at this place in olden time. KNOX adds, that the Portuguese in compliment to *Columbus*, the celebrated navigator, changed it to *Columbo*, or *Colombo*. This etymology is, however, inadmissible; for in the Singhalese Grammar "*Siddhartha Sangraha*," the word *Colamba* is explained as signifying "*a seaport*," and also "*a fort*;" and in the former sense it seems to have been applied to the metropolis of the Island, from its maritime situation. The Fort of Colombo is situated on a small projection of land washed by the sea, about two-thirds of its extent. Though not very extensive, it is strong, both by art and nature, and embraces a circuit of nearly a mile and a quarter. The ramparts are very strong, having eight principal bastions, and a number of lesser ones with curtains, banquets, and parapets communicating one with the other all round. At the foot of the ramparts, on the inside, is a broad way, which extends round the whole Fort, and communicates with the bastions and soldiers' barracks, and also affords, at the different angles, open spaces for their private parades. The whole of the Fort is surrounded (except that side which is next the sea) by a deep ditch or fosse, and adjoining the covert way, and at the foot of the glacis, is a lake having communication with the Mutwal river. In the interior of the Fort are several straight and regular streets, with smaller ones crossing at right angles; the former being ornamented with double rows of *sooria* trees, which afford a delightful shade. The residence of the governor, called the "King's House," is in King street

and behind it is the Lighthouse,—a beautiful edifice of late erection,—the light of which is 97 feet above the level of the sea, and in clear weather may be seen as far as the light is visible above the horizon. All the military offices, as well as those of the Colonial Secretary, the Commissioner of Revenue, the High Court of Appeal, the Vice Admiralty Court, with the General Post Office, are within the Fort;—there are, besides, an English Church, styled St. Peter's, a Library, a Medical Museum, an Hospital, two Hotels, and numerous shops.

The lake at the back of the Fort, before alluded to, almost insulates the town—connected as it is, with the Mutwal river by canals; and a lock having been formed at St. Sebastian's, the inland navigation is carried through the Fort to the sea beach. In the centre of the lake is a tongue of land, denominated Slave Island, from the use to which it was applied by the Dutch. It is numerously covered with cocoanut and other trees, which afford an excellent shade. That part nearest to the Fort, is very cool, being only separated from the sea by an isthmus, usually called the Galle face. Communication from this place with either the town or the Fort is very easy by land, passing over a very pretty little stone bridge, which opens to the south end of the Galle face, near the village of Colpetty, or by boats which cross the lake in all seasons Slave Island is the head quarters of the Ceylon Rifle regiment, and there are some tolerably good houses, usually occupied by the officers of this regiment.

Colombo has a small harbour, in the form of a semicircle, but it is not capable of admitting vessels exceeding 200 tons; ships therefore of larger burden are anchored in the roads. During the prevalence of the South West monsoon (from April to October) the best anchorage is found in from 7 to 8 fathoms, with the Lighthouse bearing south by east ¼ east, and the Dutch Church east by south; and in the North East monsoon (from November to April) it is more convenient to anchor in 6½ fathoms, the Lighthouse bearing south, or south ¼ east, and the Dutch Church east south east.

The Town, or Pettah of Colombo, is regularly built, and divided into fifteen streets, of which eight run east and west, and the others cross them at right angles. Each street has its particular name, which is generally notified in a conspicuous manner at the corner The houses are built of cabook, and neatly whitewashed with chunam; some of them have two stories, and all are lofty, and present rather a good appearance. In 1814 the number of tiled houses within the Gravets, was estimated at 2654. By virtue of a Regulation, No. 5, of 1820, an assessment was imposed for lighting and repairing the streets; the amount collected from 1820 to 1829, was 6512*l*, of which 2140*l*. was laid out at interest, with the view to accumulate a fund: and by the Regulation, No. 8, of 1830, it is arranged that four fifths of the amount collected shall be applied to the lighting and repairs, and one fifth to be added annually to the accumulating fund, to be lent out at interest under the direction of a committee. When the interest amounts to 1200*l*., per annum the tax is to cease.

Among the public buildings may be named the Supreme Court House, the offices of the Provincial Judge, Magistrate, and *Fiscal*, a Jail, and a Cutcherry where the Collector of the *District* transacts business; but none of them merit particular notice. There is also a Library belonging to the Burghers, a Smallpox Hospital, a Masonic Hall, two Theatres, and a number of religious edifices. The Wolfendhal Church (usually called the Dutch Church) erected by the Dutch governor GOLLENESSE, in the year 1746, is a lofty building in the form of a cross, and stands on a hill in the centre of the town It belongs to the Presbyterians, who are chiefly descendants of the Dutch, and has an excellent organ; but there is so powerful an echo in the building, that the words of the preacher are almost unintelligible. By order of Sir ROBERT BROWNRIGG, the remains of several Dutch governors, who had been interred in the Fort, were removed, with every mark of respect, and deposited in this church. The Malabar Episcopalian Church, called St. Thomas's, stands likewise on a hill near the Chitty's quarter, the front facing the sea. It is a neat

building, erected by Sir ROBERT BROWNRIGG; and to this was added, principally at the expense of his pious lady, a commodious school room for the use of the children belonging to that class of inhabitants. The church was first opened for divine service on the 28th of July, 1816. St. Paul's Church, which belongs to the Portuguese protestants, is a neat structure near Kayman's gate, and was opened on the 1st of September 1816, having been built by subscription, chiefly through the zeal of the late Archdeacon, Dr. TWISLETON. In the quarter occupied by the Washermen, stands their church; and besides this, there are several other places of worship in the suburbs of the town, belonging to the established religion. There are numerous chapels belonging to the Roman catholics, the Wesleyan Methodists, and the Baptists. The principal chapel for the Roman catholics is situated in the suburbs, and is called St. Lucia. The Vicar-general resides here, and the annual conference is held on the 15th of August, when the Missionaries (who belong to the congregation of the Order of St. Philip Neri of Goa) are changed from one station to another. The Wesleyan chapel is about a mile from the Fort, and in form an amphitheatre (after the model of the Brunswick chapel at Liverpool), with three rows of elevated seats nearly all round. It is finished in that style of neatness and simplicity, suitable to a Missionary place of worship, and is capable of accommodating from five to six hundred auditors;—it was opened on the 22d of December 1816. The Hindoos have two temples, one in the Silversmith's quarter, and another in Sea street, but they are neither splendid nor richly endowed, as on the continent of India. The Mahometan mosque at Marandhan presents an appearance of grandeur, but the one in the Moor's quarter greatly exceeds it in splendour, having a beautiful minaret in front.

There are several bazars, or market places, for fish, flesh, fruits, garden herbs, &c. There are also two steam engines, and several native presses used for manufacturing cocoanut oil.

The population of Colombo is composed of Europeans, Burghers, Malabars, Singhalese and Moors, besides some

Malays, Chinese, Parsees, Caffrees, and Pattanys. The number has been exaggerated by different authors;—PERCIVAL and CORDINER reckoned it in 1801 at 50,000, and M'CULLOCH, adopting this estimate, supposes it now to amount to 60,000; but by a table published in the Colombo Journal in 1832, the actual number is fixed at 31,519 only.

The commerce of Colombo, both external and internal, is very extensive, and daily increasing. The exports to Europe, are cinnamon, pepper, coffee, cocoanut oil, plumbago, cordage, arrack, cardamums, elephant tusks, deer horns, tortoise shells, ebony, satinwood, &c.; and the imports are cotton piece goods, flannel, hosiery, hats, wine, beer, brandy, hams, salt provisions, confectionary, perfumery, chocolate, preserves, snuff, earthenware, cutlery, glassware, ironmongery, stationary, paint, oilman's stores, medicines, and, in short, every thing of European manufacture. The exports to the British colonies consist of arrack, coffee, arekanuts, copperahs, cocoanuts, hookah shells, coir, nipera laths, bicho de mar, shark fins, fish oil, &c.; in return for which are imported rice, paddy, wheat, cloth, silk, sugar, spices, drugs, &c. &c. A trade is carried on with the interior, both by land and water; the Kalani ganga being navigable for a considerable distance from its mouth. By this source great quantities of goods are at first received, and afterwards dispersed through the country. Some intercourse is carried on with the Maldive Islands, but the cargo of the prows which arrive from thence chiefly consist of cumblemas.

The District dependent on Colombo embraces an area of 1472 square miles, with 203,242 inhabitants; of whom 65,193 are employed in agriculture, 6060 in manufactures, and 10,388 in commerce. There were formerly many slaves, the greater part of them however have been manumitted by their masters, and the number of those who have not yet shared this benefit, amounts only to 267.

The climate of Colombo is considered very salubrious: the air is at all times pure and healthy, and the mean daily variation of the temperature is from 76° to 86¼° Farenheit. Rain often falls in torrents, and is generally accompanied with dreadful storms of thunder and lightning.

Colombo is mentioned in Singhalese history as early as the year 495, of the Christian era. MOOGALLAANA, who afterwards reigned at Anooraadhapoora, is said to have landed here with an army from the continent, and erected a fort. About the year 1371, it was frequented by trading vessels; and a colony of Malabars, under AARYA CHAKRAWARTI, took possession of the place and threw up fortifications, but they were soon expelled from it by the minister ALAKAISWARA, who founded the city of Cotta (see Cotta) in the neighbourhood. The Portuguese did not visit Colombo until 1518, in which year their general (LAPEZ SUAAR ALVARENGA) arrived with a fleet of nineteen ships, and after some ineffectual opposition from the Singhalese, erected a fort, and forced king DHARMA PRAKRAMA BAHOO 9th, then reigning at Cotta, to submit; and also bind himself to pay an annual tribute of 120,000, or as some will have it, 250,000lbs. of cinnamon to king EMANUEL. Soon after, the Singhalese roused to resentment by the tyranny of the Portuguese, assembled an army of 20,000 men, invested the fort, and kept it in a state of siege for the space of five months; but the Portuguese receiving succours from Goa, proved victorious, finally dispersed the enemy, and compelled the king to sue for peace. The first fort which the Portuguese erected at Colombo, was composed of clay and stone; but in 1520 they constructed fortifications of a more regular and solid kind, which however they demolished in 1524, according to orders which had been received from Portugal; and instead of a military station, formed only a factory, in which they left a factor, a secretary, and fifteen men to carry on their mercantile concerns. A Moorish chieftain informed of this reduction in the establishment of the Portuguese at Colombo, made an attempt to take the place by stratagem, and to carry off those who had been left in charge of the factory; but meeting with an unfavorable reception from the king, he abandoned the undertaking, and returned to the Malabar coast, from whence he had come. On the representation of these circumstances to the court of Portugal, reinforcements were sent to Colombo, and a new fort being

erected in lieu of that which had been demolished, the Portuguese established themselves firmly at the place; and by taking part in the contests between the king BHUWENEKA BAHOO 7th and his brother MAAYA DUNNAI, obtained quiet possession of the place, and extended their influence gradually over the whole Island. In 1656 the Dutch wrested it from the Portuguese after a siege of seven months, and expelled them from the coast, and it remained in their hands until 1796, when they surrendered it to the English under Col. STEWART and Capt. HYDE GARDNER, R. N. (*Cordiner, Philalethes, Hamilton, &c. &c.*)

Colombogam is situated on the northern bank of a large river or arm of the sea, being the landing place of travellers from Colombo and other southern stations on their way to Jaffna. It is 3¾ miles distant from Kalmoony, the river being crossed in canoes.

Condachy, a village about 4 miles south of Arrippo, situated on a semicircular bay of the same name, remarkable only for the extensive pearl fishery which is carried on there. Being almost a barren spot, with a small bazar composed of cadjan huts, and a bungalow belonging to the Markar of Killekarre, it has nothing of an inviting feature, except during the season of the fishery; when it exhibits " the commercial bustle of a great mart, and all the combined amusements of a fair on the largest scale." (*Philalethes*)

Cottiar (Cottiarum), a small province of Trincomalee, extending along the east coast of the Island from the north bank of the Virgel ganga to the frontiers of Tambalagam. It is about 27 miles long from north east to south west, and 15 miles broad from east to west. It contains 28 villages, and according to the census of 1814, a population of 1757 souls; of which two thirds are Malabars, and the remainder Moors. The country, from Anetivoe to Topore is almost level, diversified with extensive plains, interspersed with thick jungles, and intersected by several nullahs, most of which are fordable;

but from Topore to the northward, it assumes an elevated aspect, and abounds with high rocks and hills. The soil is generally sandy. The low lands yield fine crops of paddy, and the high grounds all the varieties of dry grain. The forests supply almost all sorts of timber, and harbour a vast number of wild animals, amongst which elephants prove a great pest to the inhabitants.

This province was originally the hereditary domain of a female chieftain styled *Wannichee ;* and one of her descendants still nominally presides over it:—her husband is allowed to bear the title of Assistant or Adjutant Wanniya. In 1612, by a treaty concluded between the king of Kandy and the Dutch, the latter obtained permission to erect a fort in the province. After the departure of BOSCHOUDER, the head of their establishment, to the coast of Coromandel, the garrison was surprised by the Portuguese, and cruelly massacred. They were, however, not allowed to occupy the place, for as soon as the king heard of the event, he sent a large army and drove off the invaders with great slaughter, and resumed the possession of the province. In 1785 the Dutch retook it from the Kandyans, and held it till the surrender of their settlements to the British arms. In 1803 PANDARA WANNIA, the famous rebel chief, took possession of the province; but it was almost immediately recovered by the light company of H. M. 19th regiment, which had been detached for that purpose from Trincomalee. *(Cordiner.)*

Cottiar, the principal village of the above province, situated on the south side of the inner harbour of Trincomalee, was anciently a place of some importance; and KNOX states that at the time he was residing in the interior, it was frequented every year by twenty or thirty sail of small vessels from the opposite coast, and the customs derived from it, formed a considerable part of the king's revenue. It is very populous, occupied by Malabars, and the country around is well cultivated; cattle abound, and the pasture is extremely good. It is remarkable in the Singhalese history as the

port where the princess, who afterwards became the wife of WIJAYA, landed from Madura with her numerous attendants. *(Philalethes.)*

Cotta (Jayawardhnapoora), one of the capitals of the kings of Ceylon, which stood in the vicinity of the present village of the same name, about 6 miles east of Colombo. According to the Singhalese annals, it was founded in the reign of the king WIKRAMA BAHOO 3d by his minister ALAKAISWARA, and he is said to have built it all of strong blue stone, with a splendid palace of the same materials, containing *Wihares* in honour of BUDHA, and monasteries for the priests. In 1410, when SREE PRAKRAMA BAHOO 6th ascended the throne, he removed the seat of government from Gampola to this city, and made it the capital of the Island. After his death JAYA BAHOO 2d succeeded him, but shortly afterwards BHUWANEKA BAHOO 6th a descendant of the royal family, settled at Yapahoo, disputed his title, and raising an army against him, defeated his forces in the field, took the city by treachery, and seized on the throne. He was followed by his adopted son PANDITA PRAKRAMA BAHOO 7th, who reigned fourteen years. WEERA PRAKRAMA BAHOO 8th succeeded to the dignity, and to him followed in succession DHARMA PRAKRAMA BAHOO 9th, and WEJAYA BAHOO 7th. During the reign of the latter king, through the machinations of his queen, his three sons, by a former consort, were compelled to retire from court; but after some time, they obtained a large force from JAYAWEERA, king of Udaratta, marched against Cotta, which was soon reduced, and after causing an obscure individual, named SALAMA, to murder their father, one of them ascended the throne under the title of BHUWANAKA BAHOO 7th. He entered into a treaty with the Portuguese for securing the succession to the throne to his grandson DHARMA PAALA, which occasioned a feud between him and his brother MAAYA DUNNAI, who was king of Sitawaka; and the latter calling in the aid of the Moors from the opposite coast, besieged Cotta; but the enterprise was

rendered abortive, by the vigorous opposition of the Portuguese. He once more renewed the attempt when the Portuguese had placed DHARMA PAALA on the throne, after the death of BHUWANEKKA BAHOO; but he was again vanquished, and forced to quit the field. RAJA SINGHA 1st, the son and successor of MAAYA DUNNAI, who followed up the contest, shortly afterwards compelled DHARMA PAALA to abandon Cotta, which was allowed gradually to sink into obscurity, and the seat of government was transferred to Sitawaka, and from thence to Kandy.

The present village consists of a long street, bordered on either side by plantations of cocoanut, areka, coffee, and jack trees, entwined with pepper and betel vines. Like other Singhalese villages, the houses are scattered amongst the topes. The object in the place that attracts most notice is the CHRISTIAN INSTITUTION, under the Church Missionaries, in which a number of Singhalese and Malabar youths receive instruction in the Hebrew, Greek, Latin, and English Languages, the Mathematics, and Theology, with a view, chiefly, to their becoming instructors of their countrymen, under the superintendence of the Missionaries. Its situation is extremely pleasant on the banks of a river, which furnishes a water communication to Colombo, and the buildings are very neat and handsome. Here there is a chapel, and the Missionaries display uncommon zeal in promoting the diffusion of religious knowledge among the natives.

A Printing office is attached to this station, from which an infinite number of tracts and other works is issued, in Singhalese and English; two publications are also printed monthly—one entitled "*The Colombo Religious and Theological Magazine,*" and the other "*The Tyro's Repertory of Useful Knowledge.*"

At a small distance from the Mission Premises, stands a *Wihare,* enclosed by a low mud wall, and having a *Dagoba* of some magnitude near the gate-way. It is a small building, apparently of no great antiquity; but is remarkable for a

colossal figure of BUDHA, which is placed on a raised terrace in a recumbent posture.

DAL

Dalugama, a village of Hina Korle, in the province of Adikaripattoo, pleasantly situated on the banks of the Kalani ganga, 7 miles north east from Colombo. It is very populous, and has a church dedicated to St. FRANCIS of SALES, which is highly venerated.

Dambadiniya, once a royal residence, and capital of the Muaya division of the Island, now an insignificant place. It stands in a very picturesque valley, which is terminated by ranges of lofty naked hills, rising perpendicularly in a variety of peaked forms, about 27 miles south of Kurnagalle, and 56 east of Colombo. In the year 1219, when MAAGHA invaded the Island from Kalinga, (conquered the whole of it, and put out the eyes of the king PANDI PRAKRAMA BAHOO 2d,) a descendant of SREE SANGABO 1st, named WEJAYA BAHOO, disguised as a priest, took refuge in the neighbourhood of Dambadiniya, but after an interval of twenty one years he drove the invader away, and in 1240 made this place his capital. It retained this distinction only for a period of fifty nine years, when BOSAT WEJAYA BAHOO 4th, who ascended the throne in 1301, transferred the seat of government to Pollonnaroowa, and allowed the former to dwindle into obscurity. The kings who resided here, appear to have encouraged the cultivation of useful arts and sciences amongst their subjects, and possessed a large collection of valuable books of medicine in their public library.

In 1803 a small fort was built by the British on the top of one of the hills, and a detachment of one hundred men left in it, under Ensign GRANT. After the massacre of Major DAVIE's troops at Kandy, the Kandyans blockaded this fort, and summoned the garrison, which then consisted only of 14 men of the 19th regiment and 22 Malay invalids, to

surrender; but the summons was bravely and stoutly rejected, and the little garrison held out for ten days against the attacks of the enemy, when it was finally relieved by succours from Colombo.

This spot will ever occupy a conspicuous place in the annals of Ceylon, as the one where the Earl of GUILFORD admitted PILIMI TALAWA (the wily prime minister of the last king of Kandy) to a personal conference on the 3d of May 1803; and, as it afterwards appeared, narrowly escaped a plot to secure his person during the interview. (*Cordiner, Davy, Philalethes, &c.*)

Dambool, a village and rest house in the province of Matele, situated on the road from Kandy to Anooraadhapoora, about 16 miles in a direction nearly north from Nalande.

In the immediate vicinity of this village stands a hill of considerable size, entirely formed of granite, which rises perpendicularly to the height of upwards of 600 feet. It is noted for a *Wihare*, which is formed from the parts of a vast cavern on the south side; the principal chamber is full 60 yards in length, by 30 in breadth, and from 10 to 24 feet in height, the whole beautifully painted, and containing *fifty two* large upright figures of BUDHA: there are several other apartments of smaller dimensions, equally well painted and ornamented. In 1817 the British troops, who had been sent to quell the rebellion which broke out in Matele, were quartered in the above Wihare for a few months, and the strictest orders were issued against doing any injury to it; its situation, however, being ill calculated for a military post, it was given up to the priests, and the troops removed to a more eligible part of the country. (*Ceylon Gazette.*)

Deduro Oya, a considerable river which rises in the mountains of Tumpane, and after pursuing a meandering course through the Seven Korles, where it receives many tributary streams, discharges itself into the sea two miles north of Chilaw. Its flow and ebb are so uncertain and abrupt, that

it has received from the Malabars the name of ***Maayawen-aar***, or the river of *Maayawa*, one of the titles of VISHNU in the character of "*Deluder.*"

Delft, a small Island off the northwest coast of Ceylon, which is, according to Rennell, 10 German miles west of Point Calymere, and 39' east of Toudi. Latitude 9° 35' north; longitude 79° 46' east. In the old charts it has been called "*Ilha da Vacas*," or "the Cow's Island," but its original name is "*Nedunteevoe*," or "the Long Island." It is about 8 miles long, by 3 broad, and is entirely surrounded by a large coral reef. The north and west sides are occupied by inhabitants, amounting to 2947; but the remainder has for many years been reserved for government purposes. There seems to be a great scarcity of water, and the Dutch had about 400 wells dug through a body of solid rock at the south side, to obtain a good supply of this necessary article. It possesses no natural harbours, but a small and secure one was formed on the north, by blasting through the coral reef. A fort was erected by the Dutch on a small esplanade close to the sea, but which is now mouldered into ruin. This Island was appropriated by the British, as well as the preceding governments, for the breeding of horses; and till lately an extensive stud was kept up. There are here abundance of cattle, generally of a good description, having been crossed with a fine breed imported from Surat. (*Colombo Journal.*)

Dembahagalle, a hill situated about 8 miles to the right of Pereatory, called, by European mariners, the Gunner's Quoin. It is supposed to be between 3 and 4,000 feet in height, and is mentioned by Captain ANDERSON as having its top constantly veiled by clouds. In March 1832, it was ascended by Mr. BROOKE, and he represents himself to have been rewarded for all his toils by a most splendid view of the country, including the chapel point at Trincomalee, Batticalo lake, the hills beyond Minery, and the Kandyan hills.

About 16 miles east of this hill there is a spring, which rises three or four feet above ground, and is surrounded by a

cauldron 25 yards in diameter, consisting of very soft mud, from which issues a warm and a cold stream. *(Colombo Journal.)*

Demelepattoo, a small district formerly belonging to the Seven Korles, but now included in the collectorship of Chilaw, along the eastern borders of which it extends. It comprehends eight distinct pattoos, the names of which, and the population, are exhibited in the following return for 1831:

Pandita Pattoo	987
Kirimettiya Pattoo	952
Karamba Pattoo	531
Peruwelli Pattoo	831
Monesseram Pattoo	289
Anewulundan Pattoo	192
Kumarawanni Pattoo	435
Rajawanni Pattoo	285

The district is diversified with large plains and forests. It possesses an extremely fertile soil, yielding a considerable quantity of paddy and fine grain, of which government exacts tithe on the former only, and receives it into the stores at Chilaw and Putlam.

In very early times the district was exclusively governed by Malabar chiefs, hence its name "*Demelepattoo,*" or "*the Malabar province;*" but afterwards their authority was restricted to the last two divisions, and the rest placed under a Singhalese *Mohattale,* which office however is now extinct, being superseded by the appointment of a *Modliar,* since the conquest of the Island by the British.

Dharmarajagal, a steep rock on the road from Ratnapoora to Adam's Peak. It is ascended by 127 steps, cut horizontally on the face of the rock; and has on the left a rudely sculptured representation of a pilgrim in an attitude of devotion. *(Colombo Journal.)*

Dikwelle, a village of Matura, in the province of Welleboddepattoo, about 11 miles south east from Tangalle. It has a

tolerably good rest house, with a school adjoining to it: the inhabitants amount to a considerable number.

Diwurungala, a large rock on the spot where the limits of the Demelepattoo terminate, and those of the Medapattoo commence. Its name is composed of a Singhalese compound, signifying "*the rock of conjuration*," and is said to have been bestowed on it from the circumstance of the chieftains of the two districts having met there, and bound themselves by a solemn oath never to encroach on each other's territories, or to commit any acts of violence.

Dodenwelle, a small village 7 miles south west of Kandy, remarkable for its *Wihares* and majestic avenues of trees. The soil is very productive in paddy, and cinnamon also abounds.

Dondra Head (*Dewandere*, the Island's end), the southern extremity of the Island, situated in latitude 5° 50' north, and longitude 80° 40' east. It is supposed to have been once the site of a very extensive city, called *Devi Nuwera*, inhabited by Hindoos; and the numerous remains of temples and other kinds of buildings peculiar to them (which are still to be seen on the spot), establish such a supposition beyond all doubt. It has at present a small *Wihare*, which is reckoned to possess such peculiar sanctity in the opinions of the Singhalese, that the festival which takes place there at the full moon in the month of July, is attended by thousands from all parts of the Island.

At some distance from the ruins there is a neat village of the same name, almost covered with cocoanut trees, and having about 900 inhabitants. Here there is a school belonging to the Wesleyan Missionaries. (*Philalethes, Cordiner, &c.*)

Doodendoowe, a seaport village, situated on the Colombo road, about 8 miles from Galle. It has a custom house, and is the station of an assistant collector of customs. The numerous groves of cocoanut trees with which it abounds, enable

the inhabitants to carry on a lucrative trade in their various productions. Here there is a school belonging to the Wesleyan Missionaries, besides a small church for the Roman catholics.

Doombera, a district in the province of Udaratta, which is divided into two parts; namely, the Lower and the Upper Doombera. This district is separated from Kandy by the Mahawelli ganga, and is a most beautiful country of hill and dale. During the rebellion it was the focus of the discontented chieftains and their adherents, and the inhabitants shewed such an obstinacy in the cause they had espoused, that had it not been for the strenuous exertions of Colonel HARDY it would have taken a much longer time to produce a complete submission among them.

EKE

Ekelle, a village of Ragampattoo, in the Alutkoor Korle, situated about 3 miles from the Jayelle rest house, on the road to Kandy. It possesses some extensive plantations of cinnamon, and is the seat of a *Modliar* of that department. The population is tolerably numerous, and a school has been erected by the Wesleyan Missionaries.

Eludumatwal, a village and parish of Jaffna, in the province of Tenmarachy. It produces large crops of paddy and fine grain, and the population amounts to 2710. It was taken by the Dutch with the other parishes, and during the time it remained in their hands the elephants belonging to the company were kept here, previous to their exportation to the continent. The village has a market which is held on Thursdays, and attracts a great assemblage of people.

Eráoor, a village in the province of the same name, situated on the high road to Trincomalee, 9 miles northwest from

Batticalo. It has a good rest house, and a temple sacred to "*Vira Badra*," one of the malignant-deities in Hindoo mythology. There is a small manufacture of cotton stuff, and the inhabitants are composed of Malabars and Moors. The country around is sandy and barren, and the water generally indifferent.

Erroopasse, a village in the Lower Uwa, situated on the road from Badulla to Hambantotte, 11 miles east of Bootella.

Erukalampitty, a large and populous village, in the island of Manaar, situated on the edge of the sea, about two miles west of the town of that name. The inhabitants are all Moors, who, besides fishing for chanks, carry on a trade with the interior, and also manufacture a coarse sort of cotton cloth. The houses, with a few exceptions, are built of mud, and covered with *olas*. In consequence of the sterility of the soil, very little time or attention has been bestowed on agriculture.

Eroowil, a village in the province of the same name, situated on the west side of the lake of Batticalo. The houses are built of mud, and thatched in the usual manner, and there is a temple sacred to "*Kannahe*" of the same humble materials, whose fame, however, has rendered the place of some note.

Etaly, a village in the province of Akkarapattoo, situated on the gulf of Calpentyn, north west of Putlam. It has a small Roman catholic church, but few inhabitants, and carries on some trade in cadjans and coir rope.

Etugalle (Elephant rock), one of the hills in the neighbourhood of Kurnagalle, so called from a fancied resemblance of its outline to that of an elephant. It rises nearly perpendicular about 600 feet above the level of the plain, and being composed of solid granite, has been alluded to in most of the *Sannas* (or, letters patent) granted in ancient times, as a symbol of eternity. At the west end of this hill the kings of

Kurnagalle had a palace, and it was from its summit, that the Moorish usurper VASTHIMI was thrown down by his ministers, and killed.

FOR

Fort Hammanheil, a small fort situated on a rock in the harbour of Kaits, at the distance of a few hundred yards from the shore. It is entirely built of coral stone, has a reservoir for water, and was until lately occupied as a state prison.

Fort King, a military post, and station of the officer commanding the Four Korles, situated about 23 miles south west of Kandy, on the old road to Colombo. It is called Attapittiya by the Singhalese; but the present name was given to it, from the circumstance of Captain KING having planned and superintended the works. The fort stands on the top of a steep hill, and commands the ferry of the Maha oya, which glides along in the neighbourhood, in its progress to the coast. It is elevated 631 feet above the level of the sea, and possesses a very agreeable climate; while the surrounding country displays a high degree of vegetable luxuriance. The village, which is contiguous to the fort, is tolerably populous, and the bazar is abundantly supplied with provisions. *(Davy.)*

Fort M'Donald, a military post, and station of an officer, is situated in the valley of Parunagamme, at the foot of the barrier mountains of Upper Uwa, and immediately under the pass of the Dodanatukapala, which rises more than 6,000 feet above the level of the sea. The fort stands on a low hill, and received its name in compliment to Major M'DONALD, who made a remarkable stand with 600 men for eight days, on a hill in the neighbourhood, during the rebellion, against a body of 7 or 8000 Kandyans, assembled under KAPPITTIPOLA. Travelling distance from Kandy (by the old road) 41 miles; from Toopittia 10 miles; from Badulla 19 miles; and from Nuwera Ellia 15 miles. *(Ceylon Gazette.)*

Fort M'Dowall, a military post, and principal station of the officer commanding Matele and the east part of Nuwera-kalawe. It is situated in the province of Matele, about 4 miles from the foot of the pass at Kallalpittya, and is called by the natives Pannagamme. It received the present name, and was fixed upon as a post, in the former wars; but was subsequently abandoned to the Kandyans, and re-occupied by the British in the late rebellion. It has a populous neighbourhood, with a very extensive bazar, and the surrounding country is for many miles well cultivated.

G A L

Galgamma, a considerable village in the Seven Korles, situated on the side of a large plain, 22 miles north east of Putlam. It has been noticed for a congregation of Malabar Christians, who settled there during the period the Portuguese were possessed of Kandy, and is remarkable for a very prodigious tank, which affords the inhabitants the means of cultivating large plots of paddy lands. *(Harvard.)*

Galkisse, a fine village situated on the road to Caltura, 7 miles south east from Colombo. Sir Thomas Maitland rendered it a place of importance, by making it his country residence, and erecting a bungalow, called *Mount Lavinia.* This building was razed by Sir Edward Barnes, and a magnificent house (superior in appearance, to any other in the Island), erected on its site, in which he gave a splendid entertainment to the society of Colombo previous to his departure for Bengal in 1831. The village is well inhabited, and has some good though small houses. A neat Protestant church was erected by Sir Robert Brownrigg for the use of the inhabitants, at his private expense. Fish is caught off this place in great plenty, and the country around is covered with topes of cocoanut trees.

Galle (a pound), a district on the south east coast, extending from the river of Bentotte, which separates it from

Pasdoom Korle, to the western limits of Belligam Korle. It owes its name, according to the Malabars, from the circumstance of this part of the country having been anciently set apart by RAWANA for the breeding of his cattle. It includes a tract varying in length from 15 to 30 miles, and in breadth from 6 to 25; and is divided into four provinces,—namely, Talpepattoo, Gangaboddepattoo, Wellaboddepattoo, and Walallawetty Korle. Its superficial contents are calculated at 592 square miles. The inhabitants amount to 88,242, in the proportion of 149 to a square mile. The surface of the country exhibits several ranges of hills, of greater or less magnitude, particularly towards the interior. The soil is generally rocky, but produces, however, a great variety of grain, and fruits in abundance, and also cinnamon, coffee, black pepper, cotton, and cardamoms. Some parts of the district abound with iron ore, which is worked by the natives. Its manufactures consist of coarse cloth, arrack, cocoanut oil, dornatil (or paint oil), cordage, tortoise-shell boxes and combs, earthenware, cutlery, mats, gunny bags, jaggery, and chunam (for masticating with betel, as well as for house building). Fisheries to a considerable extent are carried on along the coast; and the number of persons employed in this lucrative pursuit, amounted in 1814 to nearly 12,000, including their families and children. They go out to sea in small out-rigged canoes called "*kullah dhony,*" and fish with nets and lines, which latter are composed of well twisted cotton rubbed with glue.

While the Island was under the dominion of the Dutch, this district formed the province of a commander, who ranked third to the governor; but at present it has only a collector, a judge, and three subordinate magistrates. It possesses three ports of entry and export.

There is a great intercourse held with the Maldive islands, and the inhabitants receive from thence large quantities of cumbelmas and tortoise-shells. Its exports to the coast of Coromandel, are cocoanuts, dammer, rosin arrack, cordage, coffee, black pepper, &c.; in return for rice, paddy, cotton cloths, and

other articles of consumption from that country. The trade is chiefly carried on in the barks belonging to the district, which are built there.

Galle, the chief town of the above district, and the third in importance in the Island, is situated on a low rocky point of land projecting into the sea, in 6° north latitude, and 80° 15' east longitude; 72 miles south east of Colombo. It is backed by several ranges of hills, rising one above the other in picturesque majesty, and covered with plantations of cocoanut trees. The harbour is spacious, particularly the outer road. In the inner harbour ships may lie in perfect security during a great part of the year, and the water is so deep near the shore, that they can come close to it. Ships outward bound from Europe generally make this their first harbour, after they have come in sight of the land at Dondra Head. The fort is more than a mile in circumference, and contains, besides the ordinary public buildings, a great number of houses occupied by Moorish families, and also a mosque for their use: it has also a few shops, a Dutch church, and a Wesleyan Mission chapel. Though the Pettah is not regularly disposed (as that of Colombo), yet it is extensive, and the houses are in general good. It is a place of considerable traffic, and attracts an assemblage of merchants and traders from distant parts of the Island. Ships from China, and other eastern ports, generally call here during the north east monsoon. The manufactures are tortoise-shell boxes and combs, and coir cordage; and arrack is made in the neighbourhood in great quantities. Fish is plentifully caught, and is sold cheaper than at Colombo. The water here is said to possess some bad quality, and the prevalence of the distemper called elephantiasis has been attributed to it.

This was the first port in Ceylon discovered by the Portuguese when they arrived in 1505, under Don Lorenzo de Almeda, and it is affirmed that a marble pillar, having the royal arms of Portugal engraved on it, was erected by them somewhere here, in commemoration of a treaty of alliance which they concluded with the chieftain to whom the place

then belonged. The Portuguese shortly afterwards built a fort at Galle, and made themselves masters of the town, but were forced in 1640 to surrender it to the Dutch, who appeared as their rivals in the possession of the sea coast. It was captured by the British arms at the same time with the other settlements, and has been ever since in their possession. *(Percival, &c.)*

Gampola, a village and rest house in the province of Doombera, situated on the road to Nuwera Ellia, 13 miles from Kandy. The city called *Gampola* or *Gangásiripoora* stood in the neighbourhood of this village. It was founded in the year 1347 by BHUWANEKA BAHOO 4th, who made it the capital of the Island; and it continued so till the year 1410, when SREE PRAKRAMA BAHOO 6th transferred the seat of government to Cotta. Here is a large coffee plantation, the property of G. BIRD, Esq.

Gangaboddepattoo, a province of Matura, so called from the Neel ganga traversing the west, and the Kirimi oya the east side. It is almost surrounded by hills, and the soil is generally similar to that of Colombo, and is prolific in every respect. It comprehends 83 villages, of which the inhabitants were computed in 1814 at 8215.

Gangaboddepattoo, a province of Galle, which extends from the gravets upwards of 23 miles into the interior, until it terminates by a range of hills. The river Maple ganga traverses through this province, and is navigable for small craft to a considerable distance. It contains 43 villages with 10,312 inhabitants, and is equally productive with the other provinces.

Gangaboddepattoo, a division of the province of Hína Korle, through which the Kalani ganga meanders in its progress to the sea. It contains 60 villages, but they are so thinly peopled that the whole number of the inhabitants hardly exceeds 8000.

Gannipalle, a village and rest house on the road from Kandy to Colombo by Ambigammoowa, about 11 miles from Ruangwelle.

Gillemalle, a village in the province of Saffragam, situated on the road from Colombo to Adam's Peak, 7 miles south east of Ratnapoora. It has a small neat rest house, consisting of two rooms very pleasantly situated, commanding a fine view of the two lower peaks (the *Bainah Dirval Gohare*), but not Adam's Peak, which is more to the left. (*Colombo Journal.*)

Gindura, a large village situated on the banks of a river of the same name on the road to Colombo, about 3 miles from Galle. A school has been established here by the Wesleyan Missionaries, through the instrumentality of H. R. SNEYD, Esq. Provincial Judge of Galle. The inhabitants carry on a considerable manufacture of cordage, and also bear some share in the export trade with the continent of India, from this part of the Island.

Girrawaypattoo, a province of Matura, situated along the south east coast from the Kahawatta oya to the Wallewy ganga; having on the north the province of Morruwa Korle. It comprises 45 villages, and has a separate magistracy. Its fisheries are considerable, and the class of people engaged in them are numerous throughout the country. The forests abound with elephants, which were formerly caught in large numbers.

Girrioolla, a village on the left bank of the Maha oya, in the road from Kurnagalle to Negombo, 22 miles from the former place, and 25 from the latter.

Goddiagamme, a village in the province of Uwa, 17 miles from Badulla, and 15 from Bintenne.

Gonnagamme, a village in the province of Hewahette, situated on the banks of the Mahawelli ganga, 15 miles from Kandy. It has a rest house, erected after the road was formed through it to Badulla, and affords tolerable accommodation for travellers.

Goonnumalle, a village in the province of Uwa on the road to Bintenne, 17 miles from Badulla.

Gorkadenia, a village on the road from Kurnagalle to Chilaw, 11 miles from Panagamowé and 12 from Deganwelle.

HAB

Habboorenne, a village situated a short distance to the left of the road from Dambool to Trincomalee, about 5 miles from Oulandangawa.

Halpé, a village on the road from Colombo to Badulla, by Avishavelle and Ratnapoora, 8 miles from Alutnuwera.

Hambantotte, a military post in the Mahagampattoo, the officer of which has charge of all the salt *leways* in that district. It is situated on a considerable bay, formed by the projection of two high points of land on the east and west, and is much frequented during the south west monsoon by country barks to take in water, which is better than that of Tangalle, and is procured from a well about half a mile from the landing place. A considerable export of salt is made from Hambantotte to the other stations in the southern parts of the Island, and also to the continent of India, which gives employment to a great number of vessels. The village is chiefly composed of superannuated Malay soldiers and their families, but it has very few plantations, as the soil, which is extremely sandy, is unfit for vegetation.

In August 1803 the Kandyans made a descent on Hambantotte, and erected a battery on a hill behind the fort, with five smaller ones along the beach, which placed it entirely in a state of blockade on the land side; but, in consequence of the spirited sortie made by Ensign PENDERGRAST (who had the charge of the garrison) supported by the co-operation of Capt. M'NICOL, commander of the ship *"Minerva,"* then stationed in the Magam bay, they were compelled to evacuate them and retreat to the interior. *(Cordiner.)*

Hangramketty, (Hanguranketta) an ancient town in the province of Hewahette, some times called *Diatilika,* situated about 16 miles south east of Kandy; surrounded by villages, and hills which are chiefly composed of dolmite rock. It was the favorite residence of RAJA SINGHA 2d, who is said to have first fixed upon it when attacked by his subjects at Nellembi Nuwera, in 1664.

None of his successors appear to have resided here permanently, except SREE WIJAYA RAJA SINGHA, previous to his accession to the throne; whence he was afterwards commonly styled "*Hanguranketta Hámadarewo,*" or the lord of that town. In 1803 when the British occupied Kandy, they sent an expedition to Hangramketty, for securing the person of the late king, who had taken up his quarters there, but it completely failed in its object, as he had made his escape to the hills before the arrival of the troops, and they returned to head quarters after setting fire to the palace. The Kandyans must have afterwards repaired the palace, for when the British entered the country again in 1815, it was entire, and the temples attached to it in perfect preservation. At present few of the remains of the palace are to be traced, having been once more burnt during the rebellion. The temples, too, are in very bad condition, which has chiefly been occasioned by the troops, who were quartered in them during the above period; and who on several occasions withstood the attack of the rebels who were collected in great force. In 1827, however, the principal temple underwent some repairs, and new walls were erected within the old ones, which have since been pulled down, in order more effectually to remove all the traces it bore of having been the abode of soldiers. *(Knox, Cordiner, Davy.)*

Hangwelle, a village and military post in Hewagam Korle, situated on the old road to Kandy, 18 miles east of Colombo. It contains above 200 houses, mostly built amongst topes of cocoanut trees, and reckons more than 500 inhabitants. The Baptist Missionary Society formed a station here in 1819, and there is a neat chapel and a school belonging to them.

In August 1803, the Kandyans took possession of the fort and village; but after retaining it three days, they were driven back with great slaughter, by the troops sent from Colombo under the command of Lieut. MERCER, of H. M. 51st regiment. After the massacre of the British troops at Kandy, the Kandyans again attempted the reduction of this place, in order to secure a safe advance to Colombo, which they meditated taking; and accordingly (commanded by the late king himself) they attacked the fort, but experienced such a vigorous repulse from the small garrison, then under the command of Captain POLLOCK, that they were compelled to abandon the attempt, and make a precipitate retreat, after losing the greater part of their men, fire arms, and ammunition, together with the royal standards. (*Cordiner.*)

Hapitigam Korle, a small province of Colombo, bounded on the east by the Four Korles; on the west by Alutkoor Korle; on the north by Pittigal and Belligal Korles; and on the south by Hina Korle. It comprehends two pattoos, and 127 villages, with 8532 inhabitants.

Happuwurra, a village in the province of Hawahette, on the road to Badulla, 22½ miles from Kandy.

Harispattoo (Hárasiapattoo, the Country of the Four Hundred), a small district of Udaratta, in the interior, situated between Katugastotte and the Girriagamme pass. According to tradition, it received its name from its having been originally peopled by four hundred families, captives brought from the Coromandel coast by the king GAJA BAHOO 1st, in lieu of those whom the sovereign of that country had carried off from the Island during the feeble reign of his father. The country is almost free from jungle, and is picturesquely diversified with little round hills, charmingly spotted with clumps of cocoanut and other fruit trees, and narrow valleys covered with paddy crops. It suffered very much during the rebellion, owing to the resistance the inhabitants made against the British forces, but has since recovered, and at present forms

one of the most flourishing countries in the interior. A considerable trade is carried on with Putlam in areka-nuts, which are exchanged for salt.

Hembliattawelle, a village and fortified post on the road from Kandy to Badulla, by Mattooratte, 11 miles from Fort M'Donald. It is considerably elevated above the level of the surrounding country, and consequently commands an extensive view of Upper Uwa, and a great portion of the hilly districts of Wallapanne, Bintenne, and Doombera.

Henneratgodde, a village, post station, and rest house on the road to Kandy, about 17 miles from Colombo. Here are barracks for soldiers, very pleasantly situated on the right side of the road.

H*ettymoolé,* a village on the old road to Kandy, about 5 miles from Idamalpáné. Here were formerly a small military post, and a rest house for travellers.

H*ewagam Korle, (the soldier's country)* a province of Colombo, bounded on the east by a range of hills which border the Kandyan provinces; on the west by Salpitty Korle; on the south by Salpitty and Raygam Korles; and on the north by Hina Korle. It comprises, like Hina Korle, four pattoos, but not being equal in dimension, it has only one Modliar over the whole district. It contains 115 villages.

H*ewahetty,* a district of Udaratta in the interior, situated to the south east of Kandy, from which Hangramketty, its principal town, is only 16 miles distant. It is a rich and beautiful country, diversified with high mountains and valleys. It contains a numerous population, and has a very extensive cultivation of paddy. The Maha oya takes its rise in the mountains which bound the valley of Hangramketty to the southward, and runs through its whole extent. It suffered very much during the rebellion, in consequence of the inhabitants having obstinately persevered in their hostility, which they demonstrated by

taking unusual pains to block up the roads, and to molest all escorts and convoys on their march. (*Ceylon Gazette.*)

Hickgodde, a village of Welleboddepattoo, in the district of Galle, situated on the road to Colombo, about 22 miles south east of Bentotte. The population is tolerably numerous, and, besides a small school belonging to the Wesleyan Missionaries, it has a large school erected by Sir Robert Brownrigg.

Himberewe, a village situated on the right bank of the Mahawelli ganga, 9 miles from Kindegoddy, inhabited by about 30 families of Veoas. It possesses several gardens on both sides of the river, which produce Indian corn, tobacco, corakan, pumpkins, and plantains; and the part of the country in which it is situated, is described by Mr. Brook as well calculated for the breeding of cattle. (*Colombo Journal.*)

Hina Korle, a large province in the district of Colombo. To the east it is bounded by the Kandyan provinces; to the west by Alutkoor Korle; to the south by the Kalani ganga, which separates it from Hewagam Korle; and to the north, partly by Alutkoor Korle, and partly by Hapitigam Korle. It is about 25 miles long, from north east to south west, and 18 broad from north to south, in the widest part. With a few exceptions on the east quarter, the surface of the country is nearly flat, and the soil consists in general of a stiff clay, in some places red and brittle, in others white and tenacious. It produces paddy and various sorts of grain in abundance, besides supplying large quantities of jack, cocoanut, areka, coffee, pepper, cinnamon, oranges, pine apples, &c.; and as it possesses a water communication with Colombo by the Kalani ganga, most of these products are conveyed to the market there on rafts constructed with bamboo, and bartered for salt, salt fish, cotton stuffs, and tobacco. This province is divided into four pattoos, named Adikaripattoo, Meddapattoo, Odugahapattoo, and Gangaboddepattoo, of which each two have a Modliar, and a number of other inferior headmen. It is

estimated to contain 254 villages. The inhabitants are all Singhalese, and earn their livelihood either by agriculture or travelling about as pedlars in the Seven Korles. They have a great many buffaloes, and large herds of other cattle.

Hondaella, a village and rest house, situated on the road from Colombo to Trincomalee, by Kurnagalle, about 9 miles from the Alauwe ferry.

Huluganga, a small river which runs through Doombera, about half a mile from Rabookwelle, where there is a small and neat Wihare, a small ambalam, and a number of scattered huts surrounded by fruit trees, and a large extent of paddy fields.

I D A

Idalgashena, a mountain which stands about 11 miles to the east of Kalupáné, forming the principal pass from Saffragam into Upper Uwa. It rises to the height of 4,700 feet above the level of the sea, and exhibits most charming scenery ; the top and lower part being clothed with the richest lemon grass, and the middle with a thick forest, affording an asylum to game of all descriptions. (*Davy.*)

Idamalpáné, a village on the old road to Kandy, 52 miles north east of Colombo, almost surrounded by a chain of majestic hills. Here there was formerly a small fort, built by the British government.

Idangodde, a village in the province of Saffragam, situated on the road from Colombo to Ratnapoora, 37½ miles from the former place, and 14 from the latter.

Iddegoddepattoo, a small province, belonging to Passdom Korle, in the district of Caltura, so called from a village of the same name. It contains 37 villages.

Ilpekadawe, a village and parish of Jaffna, in the province of Pachellepalle, on the south borders, having 292 inhabitants. Besides paddy, a very small proportion of fine grain is cultivated in this part of the country; and being almost covered with jungle, it is much infested with elephants. The village is small, situated about a mile and a half from the sea, and contains a rest house for the accommodation of travellers.

Irrentivoe (the Two Brother's Island, the Double Island), two small Islands in the Gulf of Manaar, 5 miles north west from Pallawarayenkattoo, and named in the charts the "Two Brothers." These Islands are inhabited, and abound with good pasturage; the colts of the Delft stud were formerly turned out here to graze. Fish is plentiful. There is a small Roman catholic chapel in one of the Islands.

JAF

Jaffna, a large and populous province, formerly a kingdom, is situated on a neck of land at the northern extremity of Ceylon, directly opposite to Negapatam in the southern Carnatic. It is bounded on the east and north by the gulf of Bengal; on the west by the straits of Manaar; and on the south by an arm of the sea; which gives it an insular appearance. Its whole length is about 35 miles from north west to south east; and its breadth from 5 to 15 miles from north east to south west; comprehending an area of 1220 square miles. It is divided into four districts, (exclusive of the islands) called Wadamarachy, Tenmarachy, Pachellepalli, and Waligamme, which contain thirty two parishes, and one hundred and fifty nine villages. From its maritime situation it escapes the intensely hot winds which prevail on the continent, and the climate is therefore on the whole healthy, and less inimical to European constitutions. At Jaffnapatam the mean daily variation of the temperature is 5°, and the annual range from 70° to 90°. The soil is generally sandy and calcareous, resting upon madrapore, but when manured, is cultivated with much

success. Paddy is sown in August and September, and reaped in January and February; and though the province is not intersected by any rivers or water courses for irrigation, yet the crops seldom fail, except in the event of long draught. Of the fine grains, waragoo, saamy, corakan, tenesaamy, and panisaamy, are alone cultivated. Tobacco of a very superior quality is raised in large quantities, particularly in the district of Pachellepalli, and is transported to the markets of Colombo, Galle, and Kandy, and also to Travancore on the Malabar coast, where the Raja retains it as an article of monopoly, and sells it at a high price.

Jaffna contains very few cocoanut plantations, but this deficiency is supplied by a great number of palmyra trees, the fruit and roots of which, form a material portion of the diet of the inhabitants, while the leaves serve as thatch for houses, as a substitute for paper, and for making mats, baskets, winnows, and fans; and the timber is used in building. Areka nuts are produced in different parts of the province, but they scarcely equal the consumption of the inhabitants. Jack fruits, mangoes, oranges, pine apples, pomegranates, guavas, jambos, bannanas (or plantains), anonas (or custard apples), and a variety of other fruits are found in the villages; and grapes are raised in the town and at the Mission stations in the district. Pulse of several sorts, sweet potatoes, yams, and other native vegetables, also abound; all of which are daily brought to the bazars and exposed for sale. Chaya roots, and indigo, grow wild in the province; but the first has alone attracted notice as an article of trade. Jaffna is well supplied with fish; and chanks are found on the sea coast, as well as embedded under ground in different parts of the province. There are great numbers of black cattle and sheep, and also immense herds of goats; and the jungles of the Wanny district furnish an abundance of game. The principal manufactures are those of cloth and jaggery. The descendants of a colony of Senyas, who emigrated from the opposite coast, and settled there during the Dutch government, are chiefly employed in making cloth, which is brought to such a state of

perfection, that some of their *camboys* and *sarons* rival those of Pulicat, both in texture and colour. There are potteries, and some villages of braziers and gold and silver smiths. Oil is made at Jaffna from the kernels of the cocoa, punnay, and other nuts, the apparatus for making which consists of a large wooden mortar and a lever, which is turned by two bullocks.

The export trade of Jaffna to ports beyond Ceylon, consists of tobacco, palmyra timber, jaggery, chillies, onions, winnows, brass, pots, &c.; and the imports are cloth, cotton thread, iron, paddy, rice, curry seeds, medical drugs, and earthenware.

From the census taken in 1831, under the direction of government, it appears that the population of the different parishes then amounted to 146,528, of whom 56,417 were employed in agriculture, 15,331 in manufactures, and 8,859 in commerce. The inhabitants are, with few exceptions, Tamulians, and are laborious, active, and persevering; but it is to be regretted, that the generality of them are remarkably lax in their morals: the calendar usually exhibits an extended list of prisoners for murder, highway robbery, ear cutting and other atrocious crimes. In former times this province was particularly famed as the seat of Tamul literature, but latterly learning has sadly declined; and even among the Brahmins there are very few who can calculate an eclipse, or solve an arithmetical problem The greater portion of the inhabitants were once Roman catholics, but afterwards professed the protestant religion, and had a church and school in every parish; but since the downfall of the Dutch power in Ceylon, they have relapsed into Hindooism, and now strictly adhere to all the superstitious characteristics of the Siva creed, as is proved by their having at the present period upwards of 300 temples for celebrating its mysteries. It is however sincerely to the hoped that the zealous efforts of the Missionaries of different denominations, who are now settled in various parts of the province, will ultimately tend to re-establish the Christian religion among them, and also produce a reformation in their character, so as to remove the stigma

which at present attaches to it. In the province there are upwards of 10,000 slaves of the Kowia, Nallua, and Palla castes, who are generally employed in husbandry, or in tending cattle. They are now treated with more lenity than formerly; but during the Dutch government the utmost rigor was exercised towards them, the slightest offence being visited with chains; for which act the owner had only to pay a fee of six fanams to government. In 1818 a regulation was passed by the British government, annulling all joint ownerships in slaves, and allowing them to purchase their freedom (the amount for each to be determined by arbitration); and another in 1820, for emancipating all the female children of slaves (by purchase) at their birth, the government engaging to pay the owners two or three rixdollars, according to the caste of the mother; under these two regulations the number of slaves who have been manumitted is considerable.

The law as administered to the Malabar natives of Jaffna, is peculiar to them, and is contained in a code usually styled "*Thesa Walama*" (country law, or custom) which was collected, and rendered into writing, by the Dissave Mr. ISAACS, under the direction of the Dutch governor SIMONS, in the year 1707; and the British government, on the recommendation of Sir ALEXANDER JOHNSTON, formerly chief Justice, who considered it well adapted to the habits and opinions of the natives, approved of its adoption amongst them, in lieu of any other foreign code. Some of the peculiar characteristics of this law are, that daughters do not equally inherit with sons, and a woman's property cannot be incumbered with the debts of her husband.

With regard to the ancient history of this interesting province, we are in possession of very little information; all that can be collected from the traditions of the natives is, that in ages past, it was a complete desert; but that it fell into the hands of a blind adventurer from the Coromandel coast, named VIRA RAGHAVA (who was a *yalpanen*, or lyrist by profession), as a gift from an ancient king of Ceylon, on account of his wonderful feats on the lyre; he had it cleared of jungle,

and it was subsequently colonized from the southern provinces of India, which were then independent of the Telinga empire of VIJAIANAGGER. After the province was sufficiently populated, he called it after his name, *yalpana nadoo,* (or the country of the lyrist) now corrupted into *Jaffana* or *Jaffna*; and sometime afterwards, formed it into a kingdom. Sensible however of his own ineligibility, he went to Coromandel, and brought over a prince of the race of SOLEN, whom he crowned king in the year 3000 of *kali yug,* (or 101 B. C.) and to whom he made over his right to the soil. This king was unfortunately crippled in one of his arms, hence he was styled VISAYA KOOLANGAI CHAKKRAWARTI; and the most striking feature of his character, is the attention he paid to the improvement of the country. His descendants subsequently reigned at Jaffna, under the title of *Ariya Chakkrawartees,* and carried on a constant warfare with the Singhalese. SREE PRAKRAMA BAHOO 6th, who ascended the throne of Cotta in the year 1410, is said to have reduced the kingdom of Jaffna under the Singhalese yoke, deposed the *Chakkrawarti,* and made one of his own nephews king over it. This subjection to foreign power appears, however, to have been of very short duration; for we find that when the Portuguese arrived on the Island, Jaffna was governed by its native sovereigns. When the Romish religion was first preached at Manaar, in 1544, by the disciples of St. Francis XAVIER, the king of Jaffna ordered 600 of the inhabitants to be cruelly massacred for embracing this religion; which first excited the enmity of the Portuguese, with whom he carried on a desultory warfare for a few years, until he was finally vanquished by them in 1591, and the whole kingdom reduced to their dominion. The Dutch took possession of the province in 1600 and retained it till 1795, when it was surrendered to the English.

Jaffnapatam, the chief town of the above province, is situated in 9° 47' north latitude, and 80° 9' east longitude; 296 miles south west of Madras, and 215 north of Colombo. It pos-

sesses a large fort built in the form of a pentagon, with five bastions, furnished with a broad moat, and extensive glacis, and having within its walls a church, in the form of a Greek cross, a commandant's house, and some other good buildings, besides barracks, and accommodations for soldiers. At the distance of half a mile to the eastward stands the Pettah, which contains several broad parallel streets, intersected by smaller ones. The houses are mostly built of brick, and some of them shaded in front by trees. The majority of the inhabitants of the Pettah formerly consisted of the Dutch and their descendants; but since the British conquest, many have emigrated to different parts of the Island, and some have gone to Batavia. The bazar is abundantly supplied with the necessaries of life at a cheap rate, and always wears a busy appearance. In the neighbourhood there is another church belonging to the Tamul Protestants, called St. John's, in which the Tamul colonial chaplain of the district officiates. The Hindoos have a large temple in the neighbouring town of Wannapanny, which far exceeds all the rest in the province, both in grandeur and magnificence. It is ornamented with an accumulation of small towers, and enclosed by a wall having a large gateway. It was founded and endowed by one Wyti Linga Chetty, about forty years ago, and there is a band of dancing girls attached to it, who enliven the processions with their dancing.

Jaffnapatam is not accessible to vessels of any considerable size, owing to the shallowness of the water; but they unload their cargoes at Kaits, and have them conveyed up to the town in small boats.

Jaffnapatam is the seat of a collector, a provincial judge, a fiscal, and a sitting magistrate, all which offices are filled by gentlemen of the civil service; the two first form a minor court to decide appeals brought from the coruts of the subordinate magistrates within the province.

Jayelle (Kanuwané), a village situated on a river branching from the Dandugam, 9 miles from Colombo, on the road to Negombo. It has a comfortable rest house for the accommo-

dation of travellers, and was formerly the station of a magistrate. The inhabitants have large plats of paddy land, diversified with cocoanut, jack, arekanut, coffee, and other trees, which flourish in great perfection.

KAD

Kaddoopitti Oya, a river of Yattakalampattoo, about 8 miles south of Chilaw, which flows in the neighbourhood of Madampe, from which, the place has often been denominated "*Kaddoopitti Madampe*;" probably to distinguish it from a village of the same name in the district of Galle.

Kaddoowella, a village and rest house 10 miles east of Colombo, on the road to Badulla. It belongs to the *Vidany* of Adikarripattoo, has a few good houses, and contains about 250 inhabitants.

Kadirawelly, a considerable village, (inhabited by *Timilas*) with a stream, which runs through it from the Virgel ganga. It lies on the road to Trincomalee, about 48 miles north west of Batticalo. It has a large breed of cattle, and the inhabitants make great quantities of oil from punni nuts.

Kaits, a seaport. and village, in the parish of the same name, situated at the extreme end of a harbour, which is formed by an opening about half a mile broad, between the Islands of Karadive and Leyden, connecting the Jaffna lake with the sea. Its Singhalese name was "*Ooratotte*" (or hog-ferry), which originated in a fabulous story of SAKREYA (who was metamorphosed into an enormous hog) having swam across from the Coromandel coast, and effected a landing at this place. The harbour affords safe anchorage for shipping at all seasons of the year, and is much frequented by country craft and small vessels. There are the remains of a fort, said to have been erected by the Portuguese, to command the entrance of this harbour, and by a cross fire with the guns of fort Hammanheil,

to check the advance of any invading enemy. The village is however not very extensive, and the houses of the natives are very mean; but it has a small neat church belonging to the Roman catholics, and a court house, and is the seat of a magistrate. There are very few cocoanut trees in the village, but abundance of palmyras, the timber of which is exported to the continent. The greater part of the inhabitants are fishermen. Fish is exceedingly plentiful, and there was formerly here a depôt for chanks. (*Colombo Journal.*)

From BALDŒUS's account of Jaffna, it appears that Kaits was in former times subject to dreadful inundations, and in the year 1658 a considerable number of the inhabitants and cattle perished.

Kalani (Kallania), once the capital of a subordinate principality, but now a village, is very pleasantly situated on the banks of the river of the same name, about 10 miles north east of Colombo. It was originally founded by JATALATISSA RAJA, son of MAHANAGA, brother to the king DEVENI PEATISSA RAJA, who reigned from the year 306 to 266 before Christ, and was subsequently embellished by his successor. The city was at that time four *gows,* or about 16 English miles, distant from the mouth of the river, and rivalled many of the cities then on the Island, both in riches and magnificence. When JATALATISSA went to Maagam, to succeed his grandfather, KELENITISSA was left to reign at Kalani, and during his reign he ordered the chief priest of the *Wihare,* to be cast into a cauldron of boiling oil, upon an unfounded supposition that he had some amorous intrigue with the queen; and it is affirmed, that in consequence of this wanton act of atrocity, the Island was visited by a dreadful hurricane; the sea swelling abruptly, swept away a great part of the coast adjacent to Kalani, including 979 villages of fishermen, and 470 of pearl divers, and reduced the distance from the city to the mouth of the river to one *gow.* We find notice taken of it afterwards, as the

chosen residence of the king MAAYA DUNNAI; and it was rendered memorable soon after the arrival of the Portuguese, from BHUWANEKA BAHOO 7th (then king of Cotta) having been shot through the heart by a gentleman of that nation, while on a water party on the river with his European friends.

It is at present chiefly remarkable for a *Wihare*, in which is placed a large figure of BUDHA, in a sitting posture, with the legs crossed and feet inverted, the right hand supporting the left; and it is so highly venerated, that during the celebration of the principal festival, which takes place in the month of July, it is visited by an immense concourse of pilgrims from every part of the Island. Its situation being on an eminence renders it very conspicuous, and it is surrounded by a low mud wall, having within its compass a *Dagoba* of considerable magnitude, and dwellings for the priests.

The village is on the whole extremely well inhabited, and has a number of neat houses scattered amongst the cocoanut and other trees. Near the *Wihare*, the Modliar of the Adikaripattoo resides. There are two places of Christian worship, one belonging to the protestants, and the other to the Roman catholics, but the congregations are very inconsiderable.

Kalani Ganga, a considerable river, so called after the above village (past which it flows), is next in point of magnitude to the Mahawelli ganga. It rises on the western side of Adam's Peak, and after running north west for a distance of nearly 30 miles, until it reaches Ruanwelle (where it joins the Guroo oya), it bends its course south west, and after a short run due west, falls into the sea about 3 miles to the northward of Colombo. Its whole course hardly exceeds sixty miles, and it is navigable (with but little interruption in the dry season) throughout the year for boats of very considerable burden, higher than Tallegamme. At some distance from its fall at Colombo, travellers to Jaffna cross it by a bridge of boats, formed under the direction of

Sir Edward Barnes, during the period of his government. *(Davy.)*

Kalinga, a village in the province of Tabankaduwa, 80 miles from Trincomalee, 6 miles from Marigatotte, and 24 miles from Periatory. It lies on the banks of the Mahawelli ganga, which is navigable for boats only to this point. *(Colombo Journal.)*

Kal Aar (rock river) This river rises in the interior, and after a north westerly course of from 35 to 40 miles, falls into the sea about 15 miles south east of Manaar. At a short distance from its mouth stands an old Hindoo temple, now quite out of repair; but which was once so famous, that the priests who officiated in it were allowed many important privileges, and were beside, allowed a moiety of the pearl oysters fished on the banks off Condachy.

Kallupáne, a village and rest house at the foot of a ridge of lofty mountains which divide the province of Saffragam from that of Upper Uwa, and which are 2470 feet above the level of the sea. It commands an extensive prospect of the low woody country beneath the mountains to the east and southward, and possesses very fine pasture grounds. The village is thinly inhabited, and when the harvest is over, the inhabitants employ themselves in the transport of goods by cattle. *(Davy.)*

Kalu Ganga, a considerable river which rises on the southern side of Adam's Peak, and after receiving a great number of tributary streams in its progress through Saffragam and the Three Korles, discharges itself into the sea at Caltura. It is navigable a little above Ratnapoora, and is in general a rapid but smooth stream. *(Davy)*

Kalumullé, a village on the road from Colombo to Galle, about 4 miles south of Caltura. It is of considerable size, has about fifty tiled houses, and 1000 inhabitants. Here are a Wesleyan Mission school, and several Roman catholic chapels, among which, the one dedicated to "*The Holy Babe,*" is the most conspicuous. The inhabitants consist of Singhalese and

Moors, the former of whom carry on a considerable distillation of arrack.

Kaluwamodera, a village in the province of Barbareen, situated at the mouth of a river 11 miles south of Caltura. It was formerly the exclusive property of the Chalias, having been bestowed on them as *pravené* by the king WIJAYA PRAKRAMA BAHOO, at the time they settled on the Island. It possesses a small harbour, and carries on a trade with the coast of Coromandel in arrack, copperahs, and cordage.

Kandaboddepattoo, a division of the province of Matura, bordering upon the Kandyan hills. In 1814 it contained 60 villages and a numerous population.

Kandakooda, a village of Akkarapattoo, situated on the banks of the gulf of Calpentyn, about 8 miles south west of Calpentyn. In this village are numerous salt pans, which furnish employment to a great number of the inhabitants.

Kandakooly, a fishing village on a sandy beach near the sea, about 3 miles south west of Calpentyn. It is almost covered with plantations of cocoanut trees, and is chiefly inhabited by the lower order of Malabars. The sea has made great inroads at this place, and the village has lately been quite separated from the isthmus of Mutual by a breach into the lake. There is a small Roman catholic chapel dedicated to St. Stephen, or as he is here called "*Santo Estave.*"

Kandáné, a village of Ragampattoo in the Alutkoor Korle, situated a small distance off the road from Colombo to Negombo. Here is a small Roman catholic chapel, and a school. The present Modliar of the district resides at this village.

Kandally, (Dantalawa) a village in the Tamballagampattoo, noted for an artificial lake of considerable magnitude, which is situated in the neighbourhood. This lake is about four miles in circumference, and is nearly surrounded by large

hills; but in one part where nature does not afford a barrier, an embankment is formed of hewn stones, piled up twenty feet high, and from one hundred and fifty to two hundred feet thick at the base, and a mile and one third long. It has two sluices constructed with much ingenuity, and the water thus carried off through them, forms two rivers, one of which irrigates all the paddy lands round the bay of Tamballagam, and disembogues itself into the sea. "At what time, or under what government, this surprising work was constructed, there is no satisfactory account to be obtained; but its magnitude evinces a very numerous population, with a strong government, possessing the power of putting it into action, and of leading its strength and industry; and exhibiting at the same time a degree of civilization, from which the present inhabitants are far removed." (*Cordiner, Bartolacci.*)

Kandetooky, a village in the jungle in the province of Pomparippoo, situated about 6 miles south of Mardodde. Every traveller of the Hindoo religion who passes by this place, hangs a piece of rag or cloth on the branch of a tree which stands there, to propitiate the favour of *Ayanar,* a god who presides over forests. A deep well has been lately excavated,at the expence of MANUEL DE ROSAIRO PULLE of Calpentyn, which is a great accommodation to the weary traveller in this part of the country, where water is scarcely ever to be had in the dry season.

Kandyan Provinces. A general appellation for such districts in the interior of Ceylon as were formerly under the dominion of the kings of Kandy, but which now form a part of the British empire. According to Dr. DAVY they extend from about 6° 2' to 8° 45' of north latitude, and 80° 8' and 81° 45' of east longitude, and are bounded by a belt of the maritime districts of unequal breadth, the greatest being on the north, which is nearly eighty miles, and the other parts not exceeding thirty. They are computed to contain 14,144 square miles, but the scattered population amounts only to 288,486, being in the proportion of 20 to a square mile.

The Kandyan Provinces are divided into eleven districts, of which Nuwera Kalawa and the Seven Korles are situated to the north and north west; Matele, including Bintenne and Wellasse, on the east; Uwa on the south east; Saffragam, and the Three Korles on the south west; and the Four Korles on the west. In the highest and most central part are the districts of Uda Nuwera and Yatti Nuwera, in which were situated the two capitals of the extinguished sovereignty. The whole of these provinces, with the exception of the plains around Anooraadhapoora, exhibit a constant succession of steep mountains and deep vallies, intersected by numerous ravines and thick forests. A continuous ridge of low hills extends a considerable distance to the southward, and sometimes reaches even to the sea coast. The mountains do not stretch in any direction to the sea coast, but are generally distant 30 or 40 miles, descending in some parts precipitately into the plains. The highest of them lifts its summit tothe altitude of upwards of 7000 feet above the level of the sea. Several rivers and streams rise in the mountains, and take their course on each side of the Island; but in traversing the plains their currents become languid, so as not to be navigable except a short distance from their mouths. The Mahawelli ganga alone is navigable to within 20 miles of Kandy. Almost all the other rivers which pass through the districts to the east and northward, were formerly of great service in replenishing the numerous tanks for the irrigating of lands in those districts.

Though the climate is generally unhealthy in those parts of the country where the excessive thickness of the jungle induces fog and damp, yet the districts of Hewahetty (which includes Walapanne, Uwa, and Kotmale) are decidedly otherwise, and where the thermometer varies from 50° to 80°; but at Nuwera Ellia, which is 6000 feet above the level of the sea, the variation is from 35½ to 80½°, and it is justly considered a most advantageous situation for the establishment of an invalid station for Europeans. The soil is generally fertile, and produces coffee, cinnamon, arekanuts, pepper, sugar

cane, tobacco, hemp, and cotton in great abundance; besides paddy, fine grain, and tropical fruits of various kinds. The Kandyans display great skill in the cultivation of paddy, they cut terraces in the sides of the hills, which are successively watered by the mountain streams descending into the vallies.

In the Kandyan Provinces there are not any extensive manufactures, and in this respect the old proverb in Bucks, "more live by lands than by hands" is quite applicable to the inhabitants, for their time is more devoted to tillage than any thing else. The manufactures are cloth, jaggery, mats, earthenware, and the different kinds of implements used by themselves, such as guns, knives, swords, mattocks, axes, &c.

During former governments all intercourse between the interior and the sea coast was prevented, and from political motives the opening of roads prohibited, while the gravets, or passes, were strictly guarded; but since the British conquest these impediments have been removed, and every spot in the interior is accessible by roads which have been formed throughout the whole country.

The trade of these provinces has fluctuated considerably since the conquest. The imports consist of salt, salt fish, cotton stuffs, cocoanuts, chinawares, and copper vessels; while the exports consist of paddy, rice, small grain, cinnamon, coffee, pepper, arekanuts, jaggery, garlic, cardamums, iron, plumbago, precious stones, &c. &c. These articles of merchandize are chiefly conveyed on the backs of cattle in *tawallams*, (or saddle bags).

The Kandyans are of the same race as the Singhalese on the sea coast, but the vast difference they exhibit in their customs altogether, as well as in their style of dress, has led almost all European writers to treat them as a distinct race of people. They are extremely timid and shy with strangers, yet they are affable and courteous to friends, and exceedingly hospitable, and their honesty has seldom been called in question. They have been branded for laxity of sentiment with

regard to female chastity; this is however not founded on fact, though it cannot be denied that considerable profligacy prevails among the lower orders (which, more or less, may be considered to be the case among most nations). It is however to be regretted that marriage, even as a civil contract, is not binding among them, and the ceremony is so truly absurd in itself, as to give it no importance; a suit of clothes given by any man to a woman will constitute a marriage, and the horrible practice still exists in some places of permitting one woman to belong to all the brothers of a family.

Of the laws of the Kandyans, some of them strikingly resemble those of the Romans and Goths, inasmuch as insolvent debtors were subject to slavery, and a whole village was mulcted if a murder was committed in it, unless the murderer were produced. In doubtful cases they resorted to an ordeal, which consisted in plunging two of the fingers of the litigants three times successively into boiling oil, or burning cow dung.

The kings of Kandy were possessed of absolute authority, and had no council whatever, even in form. They were addressed by the most high sounding titles, while their court assumed the name of *Maha Wahale* or "the Great Gate," and he who was admitted to the royal presence was obliged to prostrate himself with his face close to the floor. The *Adikars*, who ranked next, acted as Ministers of state, and also as Chief Justices; but they had no power to pass sentence of death, or inflict capital punishment without the sanction of the king. Under these *Adikars* were several *Dissapatis*, who were governors of the provinces, and to these followed the myriads of *Mohattales*, *Coraies*, *Lekamas*, and *Attu Corales*, who took an account of, and collected, the revenues of the villages. Besides these officers of state, the king had several others of his household, and also a principal, for each of the Budhist temples in the kingdom.

Justice is now administered in these Provinces under the immediate control of a Board of Commissioners, composed of the commandant of Kandy and two civil servants, who have

charge respectively of the revenue and judicial departments. Beside these, there are eleven Agents of government in the different districts, who are intrusted with both judicial and revenue authority. The *Adikars, Dissapatis,* and other native chiefs are still retained, and paid by government, but they possess no influence in the administration of the country, and only take a part in judicial proceedings as assessors. (*Davy, Colebrooke, Philalethes.*)

Kandy. The name Kandy is unknown to the natives of the Interior. They call it *Maha Nuwera* (the Great City) universally. It is sometimes called after a cage rock at the side of the hill over the old palace, *Sankada Gala.* Maha Nuwera, the late capital of the sovereigns of Ceylon, is situated in the province of Yatti Nuwera, in a valley of an amphitheatrical shape, formed by the surrounding hills. It lies in 7° 23' north latitude, and in 80° 47' east longitude, and is 1467 feet above the level of the sea. The distance from Colombo to Kandy, up the Kadooganawa pass, is 72 miles; but by Ambigammoowa it is 88; from Trincomalee 130; from Matura 171; and from Batticalo 126 miles. The principal roads leading to and from the town are, first, the Colombo road (by far the best on the Island), which enters it by Peradeniya on the south; the Trincomalee road on the north, which has lately been made a carriage track the whole way, with the exception of about 20 miles; and that which leads to Badulla on the east. Formerly there was a serjeant's guard kept at the termination of the streets leading to each of these roads, but two only are now considered necessary; one on the Colombo, the other on the Badulla side. In the time of the king of Kandy the town exhibited a very different appearance from what it now does; it was then but a poor miserable looking place, composed of a single street about two miles in length, with the palace at the end, and lanes branching from the principal thoroughfare. As the adherents of the court only were privileged to reside in tiled houses, the habitations of the inferior orders were low huts, mostly built of mud, and

thatched with straw and *shingles*, having small apertures instead of windows. At present there are two principal streets, namely, the Colombo street, which runs east and west, dividing the town into two nearly equal parts, and the Trincomalee street which runs from north to south, crossing the other at right angles, and making almost a similar division. A few others run parallel to each of these streets, but in consequence of houses and lanes intervening and crossing them, cannot extent a great way in either direction. Malabar Street, in the east, is almost out of the town, or rather forms a little town in itself, and was in the king's time exclusively occupied by the partizans of the court, (and formed the lounge, or in other words the *West End*; though in point of position, it happens to be the reverse.) It is considered the most desirable part of Kandy to reside in, being separated from the bustle of the town, and possessing the vicinity of the lake. The principal bazar is situated where the Colombo and Trincomalee streets intersect each other, and extends round this spot at an equal distance in every direction. But besides this there are *boutiques* extending along to the extremities of these and the several streets diverging from them, exclusive of those which are to be found in various other and more distant parts of the town. The bazar, generally speaking, is well furnished; and in appearance, and most other circumstances, is not different from that of Colombo.

With regard to Public Buildings the Pavilion comes first in order. It is decidedly the finest structure in Ceylon, and stands at the north east extremity of Kandy, commanding a view of the whole town (except Malabar street and its neighbourhood), as well as an extensive prospect beyond in several directions. Though not so large or commodious, it is fully equal, if not superior, in outward appearance to any house in Chowringhee, in the neighbourhood of Calcutta, where all the most magnificent specimens of architecture of which the "City of Palaces" can boast are centred. It is composed of a centre and two wings, forming at the back three sides of a square. It is not yet finished. The next is the Major

General's residence (formerly the Commandant's quarters), a large and commodious house, standing upon a hill in the range forming the western boundary of the town. Half way down this hill, on a level surface, is the Royal Cemetery, near to Trincomalee street; interesting more from the circumstances of its possessing the bodies or ashes of kings and heroes, which were for many generations deposited there, than from any external advantages either of situation or appearance. It contains a number of indifferently looking tombstones, (each having a Singhalese inscription) as a monument of the august personages who repose beneath them. It is enclosed by a wall, and has within it a small temple similar within and without to all the other native sanctuaries of the same dimensions. Close to the above burying ground is an officer's quarters, and a little further north of both stands the Trincomalee barrack, so called from its position with respect to Trincomalee, At the foot of the range are two government houses which are allotted as quarters to field officers. One is a flat roofed building, and the other originally was so, but recently requiring repair a sloping roof has been substituted in its stead; and it is now set apart as the residence of the commandant. Above and behind these, are the Parade ground and principal European cantonment. The Palace and the buildings connected with it (which constituted the residence of the court circle and the chief portion of the nobility in the king's time) are now made to answer the purposes of public offices,—the Cutcherry, and the abode of the Judicial and Revenue Commissioners. The Hall of Audience, formerly comprising part of the palace, is now used as a court of justice on week days, and on Sundays as a church; but with the exception of some handsomely carved pillars, extending the whole length on each side, it possesses nothing remarkable. The Library is a modern structure, consisting of two very fine rooms opening on a gallery, or enclosed verandah, the entire length of the rooms (at the back); the side and front verandahs are open. There are two flights of steps leading up to the rooms, and underneath are store rooms on a level with the

road. This building is situated near the bridge which divides the Parade ground from the approach to Malabar street, and stands upon pillars erected in the lake by order of the late king, and intended as the foundation of a set of baths for himself. The Jail is spacious, and well situated, nearly fronting the principal entrance to the Pavilion; and so constructed as to form an open square in the centre. With the exception of the Hospital in Malabar street, which is composed of three or four rows of rooms, separated by open narrow spaces, and paved with brick (intervening the Commissary's stores); the Castle barrack, standing on the summit of the Castle hill in the range forming the southern boundary of Kandy; the Government houses occupied by some of the Military officers in different parts of the town; and, lastly, the Native lines and quarters for the Native officers of the Rifle regiment, together with the hospitals attached to them, which are too insignificant to particularise, there is no other building of any note. The Magistrate's court house is situated at the east end of Colombo Street, and forms a conspicuous object on entering the town. In Trincomalee Street, opposite to the Pavilion, an Hotel was established in November 1832, which affords good accommodation to travellers.

It only remains to enumerate the Temples, within what is called the Peninsula of Kandy. These are sixteen in number: four belonging to the Hindoos, and twelve to the Budhists. Of the former, the first is the *Maha Dewalle*, sacred to *Vishnu*, situated at the eastern end of King's street (parallel with Colombo street), between the house of the Revenue Commissioner, and the principal entrance to the Pavilion.—2d. The *Naata Dewalle*, sacred to NAATA, who it is anticipated will be the 5th or MAITREE BUDHA of the present *kalpa*. This temple was erected by king NARENDRA SINGHA, and stands opposite to the first.—3d. The *Katragam Dewalle*, sacred to KATRAGAM, or KARTIKEYA, the god of war, stands about the centre of Colombo street on the south side.—4th. The *Pattini Dewalle*, sacred to PATTINI, or

DURGA, the goddess of destruction, stands close to the Magistrate's Court house at the eastern extremity of Colombo street.

Of the Budhist temples, the first is the *Dalada Maligawa* (the principal temple in Kandy), situated close to the Hall of Audience, and interesting as the depository of the Relic of BUDHA (consisting of his right canine tooth), which is said to have been brought from *Dantapoora* by the daughter and son-in-law of GOOHASEWA, in the ninth year of the reign of KIRTI SREE MAIWAN 1st.—2d. The *Rajaamaya*, or *Palleymaale Wihare*, adjoining the Pavilion.—3d. The *Gedigey Wihare*, situated between Trincomalee street and the road leading to the Major General's house. This has been already mentioned as included within the compound of the Royal Cemetery.—4th. The *Malwatte Wihare*, on the south side of the lake.—5th. The *Pooja Malloo Wihare*, close to, and west of, the above.—6th. The *Kotoogodella Wihare*, near the approach to Castle Hill.—7th. The *Kandly Wihare*, situated on the hill above the *Pooja Malloo Wihare*, and to the left of the path leading up to *Matta Pattana* (corrupted into *Mutton Button*), a lofty hill, which forms part of the southern boundary of Kandy.—8th. The *Raama Wihare*, situated on a hill near the termination of Trincomalee street, on the east side.—9th. The *Gangaraama Wihare*, situated at Talwatte, near the Lewelle ferry, between Malabar street and Doombera.—10th. The *Huduhumpola Wihare*, near Wattookeley.—11th. The *Waagolletenne Wihare*, in the village of Nawilmadoo, near Davie's tree, (the scene of the massacre in 1803.)—12th. The *Nittawella Wihare*, near the road leading to the Wattapologa ferry.

The Roman catholics had formerly a very considerable establishment at Bogambera, with a magnificent Church erected by the Venerable Father JOSE VAZ (who died in January 1711); but on the accession of NARENDRA SINGHA (*Koondasaala*) to the throne, the establishment was broken up, and the church razed to the ground. Since the British conquest however some persons, adherents of the above mentioned church, settled in the town, and erected a chapel

for their use; but the priest is not allowed to remain more than a few days at each visit.

The Church Missionaries have a pretty residence and a school house, used as a place of worship on Sundays, erected on a hill, about the middle of Trincomalee street, on the east side. There is a burial ground attached to the school, which was added by the Rev. T. BROWNING (with the permission of government) who has at present the charge of the establishment. Bishop HEBER honored this school with a visit during his short stay in Kandy in 1825, and was present at the examination of the native children learning English, connected with the Mission. The Station was also visited by Bishop Turner in 1830.

The river Mahawelli ganga flows about four miles from the town. A splendid bridge, of 205 feet span, which consists of a single arch, (principally of satin wood) has been recently thrown over it at Peradeniya, on the Colombo road. It was built after an American model, under the immediate superintendance of Lieut. Colonel Fraser. The arch was commenced in the middle of July 1832; the centering was struck on the 1st of October; and the road way was completed before the 1st of January 1833.

The Lake of Kandy is situated between high hills, and running along them, forms the southern boundary of the town. It is about three quarters of a mile in length, and one hundred and fifty yards in breadth; the latter however varies occasionally, as the banks do not run at an equal distance the whole of the way.

The road which encircles this lake is 2¼ miles in length, and is a pleasant morning and evening resort for exercise and air. A bridle and foot road is now making, at the suggestion of Lady HORTON (which is nearly completed), so as to encircle the hills at the back of the Pavilion, near which it is to have one of its entrances. It winds along the sides of the hills in various directions, occasionally presenting magnificent views of the surrounding country, particularly Doombera, and extending over a space of about four miles. It is to possess two entrances in addition to that near the Pavilion,---one from

Trincomalee street, and the other from the upper end of Malabar street.

This celebrated town was founded by king PANDITA PRAKRAMA BAHOO 3d. who reigned between the years, 1267 and 1301 of the Christian era. It was named "*Siriwardhanapoora,*" but did not become the capital of Ceylon until the year 1592. During this interval it was only the seat of the princes who ruled over the *Mayaratta,* or mountain division of the Island, and who were tributary to the king. JAYAWEERA BANDARA, who succeeded to the principality in the reign of DHARMA PRAKRAMA BAHOO 9th, attempted to throw off his allegiance, and declare himself independent; but the king sent his brother RAJA SINGHA against the rebellious prince, who humbled him to such a degree, it is said, that he was glad to pay a sum of money, make a present of elephants, and abandon his daughter to the pleasure of the king to appease his wrath, and secure his own pardon. Some years afterwards he renewed the attempt, in which however he was again defeated, and although he was again pardoned, it was on much harder conditions than before; and it is even affirmed that he was so pusillanimous on the approach of SAKALLAWALLA ABHAYA (another brother of the king) towards his territory, with an armed force, as to throw himself prostrate at his feet, stripped of every insignia of royalty, and sue for peace in the most humiliating manner.

At the time when king DHARMA PAALA reigned at Cotta, WIKRAMA BAHOO, a descendant of the famous king SIRISANGABO, occupied Kandy; but on his being expelled from the government, and his daughter carried away into captivity by the Portuguese, RAJA SINGHA 1st. who reigned at Sitawaka became master of the place. This king having proved himself a cruel despot by tyrannous acts of oppression, and the most revolting barbarities, practised both on the nobles and the people, raised a spirit of rebellion among the Kandyans, who determined to form a union with the Portuguese in order to destroy him. The Portuguese received the proposal with readiness, and having achieved the conquest of Jaffnapatam,

marched a large army into the heart of the interior, and took possession of Kandy before RAJA SINGHA (who was then in another part of the Island) had time to return. In order to conciliate the Kandyans, the Portuguese invested DON PHILIP with the crown; and, at the same time made DON JOHN commander in chief of the forces: both were descendants of the royal line, and had received the sacrament of Baptism among the Portuguese. On their elevation to these new dignities, it was stipulated that they should marry none but females of that nation, and that the Kandyans should swear fealty to the king of Portugal. The town of Kandy had in the interval suffered much from the ravages of RAJA SINGHA, and therefore the Portuguese repaired, strengthened, and embellished it for the accommodation of the new king, who was welcomed to his palace by the acclamations of his subjects, and with every demonstration of outward respect and show. The Portuguese considering that every thing was now settled on a footing of durable tranquillity, took their departure from the capital to watch the motions of RAJA SINGHA. DON JOHN, the commander of the forces, jealous however of the accession of DON PHILIP in preference to himself, and judging the departure of the Portuguese a favorable moment to dispatch his rival, availed himself of it, by administering poison to him. With the assistance of a large party of adherents, whom he allured by the most magnificent promises, he thus raised himself to the dignity of king, and ordered the Portuguese to lose no time in departing from his territories, under pain of death. The Portuguese who were then posted at Gannaruva, were not strong enough to offer any effectual resistance to the above imperious order; and despairing of assistance, they surrendered the fortress and marched out with their side-arms, which were all that they were suffered to carry away.

DON JOHN DE MELO, the commander of the Portuguese forces at Manaar, (to whom the critical situation of the garrison at Gannaruva had been communicated) arrived with reinforcements; but it was too late to recover what had been last, and he therefore retreated to his former post.

While affairs were in this critical state, Raja Singha had rapidly assembled his forces at Sitawaka, and marching upon Kandy was met by Don John, with an equal force, at Walane; but having been furiously attacked by him, he fled with precipitation after half an hour's contest. Raja Singha took this unexpected and ignominious defeat so much to heart, that in a moment of rage he ran a sharp thorn into his foot, which brought on a mortification, of which he died. As soon as Don John heard of the death of his foe, he concerted measures to reduce the whole Island under his authority; but he found an enemy to his views in Janiere Bandara *(Jaya Surya)*, who usurping that part of the country which was under the dominion of his late master, entered into a treaty with the Portuguese, to whom he ultimately surrendered his kingdom, knowing that without their assistance he could never withstand the opposition of Don John. The Portuguese, elated with the prospect of becoming masters of the whole Island, lost no time in sending intelligence of Raja Singha's death to the viceroy of Goa; and mentioning the treaty into which they had entered with Janiere Bandara, requested immediate and powerful reinforcements, to enable them effectually to repress the designs of Don John, and annex the dominion of the Island to the crown of Portugal. To effect this purpose, Don Pedro de Sousa, in 1590, was sent to Ceylon with all the troops which the viceroy could spare, consisting of 1250 whites, besides mestizis and blacks; but before this reinforcement arrived, Janiere had (with the assistance of the Portuguese garrisons of Galle and Colombo) made himself master of all the low country, and De Sousa had therefore only to achieve the conquest of Kandy. At length the united forces marched for this purpose; and Don John, whose army was very much inferior to that of his adversary, came boldly to the conflict: but the Portuguese attacked him with so much resolution and fury, and then followed up their advantage with such unremitting diligence, that Don John, with his queen, was compelled to conceal himself in the jungle, subsisting only on roots and herbs.

The Portuguese, who had thus become entire masters of the country, urged the Kandyans to take the oath of allegiance to the king of Portugal; but they manifested so strong an inclination to have DONNA CATHARINA (the last scion of the royal race) as queen, that the commander of the Portuguese troops was disposed to accede to the proposition; and making known to JANIERE (who was usually styled king) the wishes of the people, JANIERE represented in very forcible terms the services he had rendered to the Portuguese, and concluded by expressing his wish to marry the princess. In the meantime DONNA CATHARINA was brought from her residence at Manaar to Kandy with all pomp and splendour, attended by a considerable escort; and three days after her arrival at the capital she was crowned queen of Ceylon. The expences attending her coronation are said to have amounted to no less than nineteen tons and a half of gold. During the progress of these events, ten thousand pagodas were offered by DE SOUSA for the head of DON JOHN; which however gave him so little concern, that he ventured to visit the capital in the disguise of a mendicant, and at night set fire to the city in different places without detection; and so expert was he in his machinations, that whilst the people were employed in extinguishing the fire in one part, he contrived to kindle it in another.

The Portuguese at length began to render themselves odious to the Kandyans by their numerous acts of injustice and oppression, who therefore resolved to be avenged; and for this purpose began to cut off the supplies of the Portuguese. About this time, king JANIERE became very urgent in his solicitations to DE SOUSA, for the hand of the queen, who evaded it by saying that he could not act on the subject without a reference to Portugal. He then requested of DE SOUSA the hand of his sister's daughter, which was also refused. Incensed at this ungracious opposition to his aspiring hopes and fondest wishes, he scornfully asked DE SOUSA, if such conduct were "the reward of his faithful services?" To which DE SOUSA replied, "It was not meet, that one who was an empress born should be given in marriage to an upstart king." JANIERE

deeply felt this bitter taunt; but repressing his feelings, he only answered, "That he could see through the designs of the Portuguese; and that after having availed themselves of his assistance to become masters of the Island, they had determined to trample him under foot; but that the event would not correspond with their expectations." During this interview he behaved with the most profound dissimulation; and the very same evening he dispatched a messenger to DON JOHN, who was still concealed in the jungle, together with his family), communicating what had passed between himself and DE SOUSA; recommended his aspiring to the title of king, and promising to assist him in the enterprise, on condition that he should be the king of the low lands under his superior authority. DON JOHN readily agreed to all that JANIERE had proposed; and they soon afterwards entered into a secret treaty, and began to concert measures for the total expulsion of their common enemy; but the Portuguese having intercepted some letters of JANIERE, discovered the plot that was hatching against them, and the critical situation in which they were placed. A council of war was soon assembled, in which, after much dissension, it was resolved to assassinate JANIERE; and accordingly an interview with him was sought by DE SOUSA, who after obtaining from him the cross which he wore, made a signal, when a ruffian plunged a poniard into his breast, and thus treacherously terminated his life.

DON JOHN, well skilled in duplicity, knew how to turn events to his own advantage; he therefore summoned the people from all quarters to avenge the cruelty and perfidy of the Portuguese, and at the same time rapidly assembling a large force marched towards Kandy, from which the Portuguese (not daring to make a stand) fled to Gannaruva, and ultimately to the sea coast, after suffering great loss in their retreat from the attacks of DON JOHN. These events took place in the year 1592. DE SOUSA (who with the princess had been made prisoner) survived the catastrophe only three days. DON JOHN followed up this brilliant victory with such unremitting ardor, that in a short time he obtained possession

of all the Portuguese fortresses, except those of Colombo and Galle; and thus became paramount over the island. He soon afterwards, in order to remove all question about his title, married the princess DONNA CATHARINA, and continued to enjoy an interval of repose, attending chiefly to the internal improvement and security of his dominions. At the expiration of three or four years, the Portuguese authorities at Goa (to whom intelligence of the crippled state of their countrymen in the island had been conveyed) sent a large reinforcement to their assistance, under the command of DON OVIEDO. This general first prevailed on the princes of the low lands to espouse his cause, and then marched a force towards Kandy; but was met by DON JOHN at Walane, and in the battle fought there, suffered so severe a defeat that he was compelled to retrace his steps to Colombo.

In March 1638, the Portuguese again invaded the interior, and succeeded in reaching Kandy, from which RAJA SINGHA 2d. had previously retired. Having satiated their avarice and cruelty they retreated to Gannaruva, where they pitched their camp. RAJA SINGHA having previously caused the way to Walane to be blocked up with large trees thrown across the paths, attacked them with impetuosity, and cut them to pieces, piling up their heads in the form of a pyramid as a trophy of victory: after this defeat we do not find that the Portuguese ever attempted the conquest of Kandy.

During the successive reigns of WIMALA DHARMA SURYA 2nd., SREEWEERA PRAKRAMA NARENDRA SINGHA, and SREEWIJAYA RAJA SINGHA nothing occurred worthy of notice; but in 1765, during the reign of KIRTI SREE RAJA SINGHA, (who succeeded SREE WIJAYA RAJA SINGHA) the Dutch declared war against him, invaded the interior, and made themselves masters of Kandy, after driving him away to Meddemaha Nuwera; but they shortly afterwards abandoned their position, and retreated to the coast, allowing him to reign at his capital quietly, upon certain concessions being made to them.

In the reign of RAJADI RAJA SINGHA—the successor of the aforesaid king, the British captured the sea coasts from the Dutch, in which they received his co-operation. When the death of this king took place in 1798, PILIMI TALAWA (then Prime Minister) raised to the throne the son of the late king's wife's sister, under the title of SREE WIKRAMA RAJA SINGHA, and imprisoned the other aspirants to it, that they might not plot against the new king. But the queen's brother, MOOTOOSWAMY, fortunately made his escape to Colombo, and solicited the protection of the British government, which however was not granted, though he was well received, and allowed to reside at Jaffnapatam.

In 1799, PILIMI TALAWA, the Prime Minister before mentioned, entertained a desire to remove the newly raised king from the throne, and to make himself the sovereign of the country. Accordingly in the interview he had with the Earl of GUILFORD, in December of the same year, he opened his scheme to him, and made a direct request that he would co-operate with him in it; but the Earl indignantly refused to listen to this insidious proposal. PILIMI TALAWA, however, continued to urge his wishes on the British government, and in January 1800 found means of more fully developing his projects to Mr. BOYD, the Secretary to government; when it was intimated to him, that the governor would never consent to depose a king, who had not offered any aggression against him. He then proceeded to ask what would be considered an aggression, and whether an invasion of the British territories by the Kandyans would not come under that denomination. From these circumstances the king's life could scarcely be thought safe, and hostilities were apprehended from the Kandyans. In order therefore to elude the arts of the Minister by a more perfect knowledge of the court, as well as to establish a permanent interest there, to the advantage of the political and commercial arrangements of the British, the Earl deemed it expedient to send Major General MACDOWALL as ambassador to Kandy in the following March; but the embassy terminated without effecting the desired purpose. PILIMI TALAWA, however, per-

severed in raising disturbances in the British territories, by sending false and ambiguous reports, with a view to compel the British to take up arms against the king; and in these fruitless attempts a considerable time passed away.

In April 1802, by the machinations of PILIMI TALAWA, the Kandyans committed the first act of aggression, by despoiling a party of merchants belonging to Putlam (who had purchased areka nuts in the interior) of their property; and as the authorities at the court wilfully delayed the necessary reparation of the outrage, notwithstanding their repeated promises to that effect, the British had no alternative but that of base submission to the enemy, or of open war; which was accordingly declared. The division of the British army from Colombo, under the command of Major General MACDOWALL, was put in motion on the 31st of January 1803; and, on the 4th of February, another division under Colonel BARBUT, marched from Trincomalee. Both of these divisions, amounting to more than 3000 Europeans and Malays, arrived nearly at the same time at Kandy, and took possession of the place; but they found that the city had been evacuated the day before, and set fire to in many places:—the king and his minister had fixed themselves at Hangramketty, a strong post, within 16 miles of the capital.

As soon as the inhabitants of the northern, and eastern frontiers had intimated to the British government, through Colonel BARBUT, their wish to have MOOTOOSWAMY (the fugitive prince) placed on the throne, his highness was removed from his residence at Jaffna to Kandy, under a strong escort, and soon afterwards proclaimed king; at the same time entering into a convention with the Earl of GUILFORD, to allow the British the sovereignty of the Seven Korles, the two hill forts of Giriagame and Galgadera, and a line of ground across his territories of a breadth sufficient to form a road from Colombo to Trincomalee; they were further to be permitted to collect cinnamon in his territories west of Balanikanda, to cut wood in all his forests, with many other equally important privileges. But this prince, although well received by the inhabitants of the frontiers, met

with no support from the influential personages in the country; and remained in the palace, enjoying the transient parade of royalty, surrounded only by his own domestics, and supported by the British army.

During this time the fugitive king and his artful minister continued at Hangramketty; and the latter had the effrontery to carry on a deceitful correspondence, under the mark of friendship, with Colonel BARBUT, who commanded the British garrison at Kandy. He promised that if the Colonel would send a sufficient force to Hangramketty, he would deliver up the king into their hands. Accordingly 800 men, formed into two divisions (one commanded by Colonel BAILLIE, and the other by Lieut. Colonel LOGAN), marched by different routes on the 13th of March upon this expedition; and after experiencing repeated attacks, and some loss, from parties of the enemy, who were placed in ambush on the way, they at last reached their appointed destination; but the king and his wily minister had previously taken their departure. Colonel BAILLIE now suspecting the treacherous design of the minister, by drawing the British into the country, resolved that it was fruitless to pursue the king any further; and therefore, after setting fire to the palace, returned with as much expedition as possible to Kandy, before the minister had time to complete his nefarious schemes.

After this, the Kandyans began to discover symptoms of more determined hostility, taking up their posts in ambush round the city, and destroying every straggler that came in their way; so that the British garrison soon found themselves in embarrassing and perilous circumstances; for all communication by means of tappal between Trincomalee and Kandy was entirely cut off, and a reward offered by the minister of ten rupees for the head of an European, and five for that of every native soldier in the British service.

In this situation of affairs the rainy season commenced; and PILIMI TALAWA well knowing that the sickness occasioned by it would soon reduce the number of his enemies, determined to make further overtures for negociation, in order, as much

as possible, to relax the vigilance of the British, and to make still more sure of their destruction. He therefore dispatched two letters to propose pacific arrangements to the government of Colombo; and at the same time sent the Second Minister into the city of Kandy with a firelock and match wrapped up in white muslin, as an emblem of peace. General MACDOWALL, who was then at the head of the garrison, received this Minister with marks of the most respectful attention; and in their conferences it was agreed that the fugitive king should be delivered over to the care of the British government; that PILIMI TALAWA should be invested with supreme power in Kandy; that he should pay annually 30,000 rupees to MOOTOOSWAMY, who was to reside at Jaffnapattam; that fort MACDOWALL, with the surrounding district, the road to Trincomalee, and the province of the Seven Korles, should be ceded to the British; and that there should be a cessation of hostilities between the contracting powers.

Owing probably to the sense of security, which a trust in these engagements had unfortunately inspired, General MACDOWALL left Kandy on the 1st of April 1803, taking with him H.M. 51st regt., the Ceylon Native infantry, and part of the detachment of Bengal artillery; at the same time, detachments of H.M. 19th and Malay regiments set out on their march to Trincomalee. The garrison left in Kandy consisted of 700 Malays and 300 Europeans, beside a considerable number of sick, who could not with safety be removed.

The day after General MACDOWALL had retired from Kandy PILIMI TALAWA eager to seize his prey, advanced with a large force to within three miles of that place; but he still masked his ultimate designs, and amused the government at Colombo with overtures for a definitive treaty of peace; in order to effect which the Earl of GUILFORD was persuaded to admit the Minister to a personal conference, on the 3rd of May, at Dambadiniya. It is said that at this conference the Minister had contemplated the capture of the Earl; but if this was his design, it was frustrated by

the strength of the Earl's escort, and by the unexpected arrival of Colonel BARBUT from Kandy, with a detachment of 300 Malays.

Notwithstanding this plot, which was not suspected until afterwards, PILIMI TALAWA was so expert in dissimulation, that it was now thought he was sincere, and that he had at length determined to act with good faith; and to give color to his conduct, he ratified with his signature and seal the terms of convention which had been previously arranged at Kandy between General MACDOWALL and the Second Minister.

The Kandyans, however, paying little attention to this treaty, drew their lines nearer to the city; and on the morning of the 24th of June attacked the palace, in which the British troops, under the command of Major DAVIE, were quartered. The enemy were repulsed, and retired for an interval to the rising grounds near the city, from which they annoyed the garrison with their fire. The palace did not at that time contain more than twenty Europeans fit for duty, and there were 120 men of the 19th regt. in hospital, who were too sick to be moved. The Kandyans gathering courage from the knowledge of the reduced and sickly state of the garrison, rushed forward in overwhelming numbers; Major DAVIE, despairing of success, offered to capitulate; and for this purpose he repaired, with Captain NOURADEEN, to the quarters of PILIMI TALAWA, who was encamped at a considerable distance from the city. It was agreed that the town, with the ammunition and stores, should be delivered up to the Kandyans; and that the British should march out with their arms, on the road leading to Trincomalee. On the return of Major DAVIE (after the Minister had signed the capitulation), the garrison left the capital in the evening of the same day. The troops consisted of 14 European officers, 20 English soldiers, 250 Malays, 140 Gun-lascars, with prince MOOTOOSWAMY and his attendants. They proceeded to the distance of one mile and a half on the road to Trincomalee, where they halted for the night on the banks of the Mahawelli ganga. The next morning they in vain attempted to cross

the river as there was neither boat nor raft, and the Kandyans who were now assembled round them demanded of the Major to deliver up MOOTOOSWAMY; and in that case only would he be furnished with conveyances. The Major at first refused to listen to these dishonorable proposals, which were in direct violation of the late treaty; but was however ultimately compelled to comply with their demand, and the unfortunate prince being taken before the king was immediately executed. Notwithstanding this concession on the part of the British troops, they were not allowed to pass the river; and on the following day, having been first deprived of their arms, were conducted towards the town, and all most cruelly massacred by the Kandyans,—with the exception of the Major, and Captain RUMLEY, who were spared; as also such Malays who accepted the offer to serve the king. Captain HUMPHREY with another officer escaped. Before the massacre which we have just mentioned was perpetrated, all the sick, to the number of 120 men, who had been left in the hospital at Kandy on the faith of the capitulation, were murdered in cold blood; and after the termination of these tragic acts, PILIMI TALAWA ordered guns to be fired, and rejoicings to be made, to celebrate the victory which he had obtained.

From this period, until the middle of 1815, a desultory warfare was carried on between the Kandyans and the British; the former also made an ineffectual attempt to take Colombo, —but after this, hostilities were suspended for an interval, as both parties were weary of the contest.

The king now at peace, cruelly oppressed his own subjects; and among his flagrant acts of injustice, the horrid barbarity against the wife and children of his ex-minister EHYLAPOLA will long be remembered with indignation. Disgusted and terrified by the conduct of the king, the chiefs and people were ripe for revolt, and subsequently solicited the protection of the British government against the injuries they were hourly subjected to under their oppressive rulers. This, combined with the acts of aggression which the king had perpetrated upon several British subjects trading in his domi-

nions, induced Sir ROBERT BROWNRIGG to declare war on the 10th of January 1815. The king, insensible to his perilous situation, and of the general disaffection of his subjects, remained in a state of torpid inactivity, until he found the British troops marching from all points towards the capital, and who were joined by MOLLIGODDE, the prime minister. He then fled into the jungles (with a part of his family and suite) near Medamaha Nuwera, where he was captured by a party of his own subjects on the 18th of February, and delivered into the hands of Lieutenant Colonel HOOK, who commanded the nearest division of the British army. He was soon afterwards sent under an escort to Colombo, and secured within the walls of the garrison in the most commodious dwelling that could be procured. In January 1816 he was conveyed to Madras on board H. M. ship *Cornwallis*, R. O'BRIEN Esq. captain, where he landed on the 22d of February, and proceeded to Vellore; in the fortress of which place he remained a state prisoner until the 30th of January 1832, when he died of dropsy. (*Philalethes, Cordiner, Granville, &c*)

Kannya (virgin), a place about 7 miles north west of Trincomalee, celebrated for its hot-wells, which occasionally attract visitors. There are five wells, of which however only two are springs, the others being formed by the overflowing of the former. Dr. CHRISTIE, of H. M. 80th regiment, who examined the heat of these wells, found that they varied from 98°, to 106½° Farenheit, according to their different depths; but in the London Encyclopædia it is stated that 100° is the maximum. The wells are all built of stone; some square, others of a circular form, rather less than two feet in diameter and in general about five feet deep. They are surrounded by a wall six feet high, which has only one entrance. The water is very pure, with slight traces of common salt, carbonic acid gas, and azote, and deemed efficacious in rheumatism and cutaneous diseases. In the neighbourhood of the wells are the remains of a temple sacred to GANESA,

and a rivulet in which the overflow of water from the wells empties itself by means of a drain; and which rivulet contains a mixture of cold and hot water, so that its temperature is somewhat less than tepid. The situation of the place was formerly very unhealthy during the wet season, on account of the swamps and jungles with which it was surrounded. Facing the west side there are several hills, and on the summit of one is shewn the remains of the tombs of a giant and his son. *(Cordiner, &c.)*

Karadive, a small island in the gulf of Manaar, 12 miles north west of Calpentyn. It is about 9 miles long, and from one mile to two miles broad; sandy, and almost barren; but on account of its advantageous situation for fishing, it forms the rendezvous for fishermen from Manaar and Negombo during the north east monsoon. It is commonly believed that this island was formerly connected with the peninsula of Calpentyn, and that the inhabitants of the latter place were wont to resort to a Hindoo temple which then stood there, but since separated from it by the encroachment of the sea. There is no timber on the island, but the trees consist of keeri, and shelter large herds of deer. A pearl bank of some extent has been newly discovered off Karadive through the exertions of Gabriel Casie Chitty, *Modliar* of the district, and a small fishery of fifty boats for five days took place upon it in March 1832.

Karadive (Amsterdam), a small island on the west of Jaffna, in 9° 51' north latitude, and in 80° 1' east longitude. It is five miles in length, and two in breadth, and contains 5222 inhabitants, who maintain themselves by tilling the ground, breeding of cattle, and fishing. It is divided into three parts, in each of which there is a temple built of coral stones and chunam, and vaulted at the top with the same material in the form of a dome. The arm of the sea which separates it from Jaffna is very shallow, and fordable at all times, except during the north east monsoon. The soil is

sandy, but produces paddy, cocoanuts, palmyra, jack, mangos, and illippe nuts—which latter yield a kind of oil much used in lighting houses. It appears that this island has been for a long period noted for its chaya roots, which BALDÆUS prefers to all others of the kind in India. Chanks are found in great abundance along the coast; but for some years the fishery has been abandoned. The only public buildings on the island are two store houses (one for the reception of the paddy tithes, and the other for the chanks) and an old Dutch church, which is in a dilapidated state. This place was formerly resorted to by the ships of the Dutch East India company, to furnish themselves with fuel, of which there is a great abundance.

Karkuchena, a considerable village and estate belonging to the family of the late SIMON DE ROSAIRO *Pulle* of Calpentyn, is situated in the province of Akkarapattoo, on the west side of the gulf of Calpentyn, about 6 miles north west from Putlam, by water. It embraces an extent of upwards of four miles, and is almost entirely planted with cocoanut trees. It was formerly a complete jungle, and was cleared and planted by Mr. ROSAIRO about forty years ago. There is also a Roman catholic chapel, founded by the lady of the above individual, which has been lately much improved, principally at the expence of one of the present proprietors.

Karnawalpattoo, the name of two provinces formerly belonging to the Wanny, but now annexed to the collectorate of Jaffna. They are, for the sake of distinction, called the Karnawalpattoo North, and the Karnawalpattoo South, and their united population amounts to 638 souls,—consisting of Vellalars, Karreyars, and Chandas, each of which classes has a *Modliar* of its own caste.

Karsel, a village about 8 miles north west of Manaar, at a considerable distance from the sea. It contains the ruins of a

church erected by the Portuguese, which has been for some time used as a store house by the present government, to receive the produce of the fields in the neighbourhood. Mr. Orr, the former collector of Manaar, had a large plantation of Bengal cotton at this village, to the extent of about one hundred acres, under the protection of government; but the first produce proving insufficient to meet the expence, it was abandoned. There is a great number of gardens at this place, and the water is extremely good.

Karetchypattoo, a parish of Jaffna, in the province of Pachellepalli, which contains 1025 inhabitants. Paddy is sown here in September and October, and reaped in February and March; consequently it produces but one crop in the year. The cultivation of fine grain is much neglected, and the produce is at present very insignificant.

Karrewahoo, a province of Batticalo, situated along the coast on the south east side; next to Manmoone it is the most fertile and populous in the district, and produces paddy and tobacco in abundance, together with cocoanut, palmyra, sugar cane, and plantains. There are a considerable number of potters, weavers, and dyers of cloth here, extensive pasture lands, and a plentiful breed of cattle.

Kattabowé, a considerable village in Welasse, situated about 34 miles from Badulla, on the road to Batticalo. It was once the principal station in the district, and had a fort built in a little plain on its borders. The inhabitants are chiefly Moors, and are remarkably industrious in their agricultural pursuits. There is a good number of paddy fields, often diversified with clumps of cocoanut and talipot trees. *(Davy.)*

Kattawelly, a village and parish of Jaffna, in the province of Wadamaratchy, having 10,584 inhabitants. Here was formerly a large church, with an upstair house for the minister, and a school of 450 children. *(Baldæus.)*

Katragam (Kaddirkámam), a renowned place of Hindoo pilgrimage, in the province of Uwa, situated on the left bank of the Parapa oya, about 58 miles south east of Badulla, and 40 miles north east of Hambantotte. At this place there are, within two adjoining enclosures, a number of temples erected to every deity in the Hindoo calendar, and also a *Wihare* and a *Dagoba* belonging to the Budhists; but the principal temple for which it is celebrated is dedicated to SKANDA, the god of war, who, according to tradition, halted on the summit of a hill in the neighbourhood, on his return from Mahendrapuri, after destroying the *Asuras,* who oppressed the *Suras,* or gods. The temple in question, is a plain building divided into two apartments, of which the inner (inaccessible to the populace) contains the image of the god, and the walls are ornamented with figures of different gods and heroes, richly executed; while the inside of the roof is covered with painted cloths, and the entrance to the inner apartment hidden by a similar cloth. So great is the veneration in which the shrine of this god is held, that pilgrims from every part of India resort to worship it, frequently bringing with them pots of water from the Ganges at Benares, slung on cross bamboos; and even the professors of Islamism do not object to participate with them, under the excuse, that the place is a favorite resort of one of their holy men, called KHEDER NABI, who, they say, rendered himself immortal by drinking the water of life, which he discovered in the neighbourhood.

During the rebellion in 1817, access to this temple was completely barred by the British government, and all persons resorting to Ceylon under the denomination of *Fakeers, Pandarams,* and *Jogees* from foreign parts, were placed under great restrictions; but at present nothing of the kind exists, and the pilgrims are only required to have a passport from the authorities on the coast, before they proceed into the interior.

The temple is placed under the superintendence of a *Basnaike Nilame,* and the revenue arising from the offerings is shared among the priests, who officiate in the sanctuary.

A grand festival is held in the month of July, and continues for several days; and according to a long standing custom, Moormen are obliged to bear torches before the image when it is taken out and carried in procession.

SKANDA has several names in Sanscrit; but he is here commonly styled "*Kadirama*," or "the Lord of the rays," he having sprung from an assemblage of rays, emitted from the eyes of SIVA for the purpose of accomplishing the destruction of the *Asuras*. He is represented with six heads and twelve hands, in each of which he holds a different weapon; and his *Våhane* (or vehicle,) is a peacock, which is hence reckoned sacred by his votaries. Of his two consorts, namely DEIVANE and VALLI, the latter is represented as having been nurtured by a *Weda* female, and the *Wedas* are therefore particularly attached to his worship.

Katchay, a village and parish of Jaffna, in the province of Pachellepalli, situated on the lake which extends from Jaffnapatam to Mullativoe. It comprehends a well cultivated tract, diversified with small jungles; and has a population of 2587 souls.

Kattukolampattoo, a province of Trincomalee, about 25 miles long, and from 8 to 18 miles broad. It is bounded on the east by the sea; on the west by the Wanny; on the north by Tennamarawadipattoo; and on the south by Tamballagampattoo. It abounds in vast tracts of low lands, calculated for the culture of paddy; but, for want of people, a great portion of them is neglected. The ancient inhabitants of this province were part of the emigrants from the Coromandel coast when the temple at Trincomalee was building, and were in consequence liable to be called out for its service.

Kaymel, a village on the northern bank of the Maha oya, close to its fall into the sea at the southern extremity of Chilaw, chiefly inhabited by fishermen. It is called by the Singhalese *Kammale*, which in that language, as well as

in the Tamul, signifies a "smith's forge;" whence it has been inferred that a mechanic of this class exercised his trade here in early times. It possesses some plantations of cocoanut trees, and the inhabitants cultivate tobacco to a great extent annually.

Kaythady, a village in the parish of Kavagacherry, in the district of Jaffna, remarkable for a very large temple sacred to PULLEYAR, or *Ganesa*, which is supported by the family of the *Modliar* who resides in the neighbourhood. There is a magnificent car in which the idol is placed, and drawn round the temple in procession during the principal festival, which begins on the sixth day of the moon, in the month of May, and lasts ten days.

Kirimettyapattoo, a province of Demelepattoo, bounded on the east by Medapattoo; on the west by Rajawannipattoo; on the south by Peruwellipattoo; and on the north by the Kala oya. It has a hill of considerable size, called *Mottamale*, or "*the bald peak*," which is seen while sailing off Putlam. A small river, called Nalaneri oya, which rises in the Medapattoo, runs through the province and joins the Mee oya near Welleriyagamme. There are 22 villages, and 952 inhabitants. Paddy and fine grain are much cultivated, and there is a manufacture of coarse cloth.

Kirinde Oya, a river which has its source in the hills near Angberete, and after a tortuous course, in a south east and southerly direction, falls into the sea at Mahagam, 9 miles south of Palloottoopane.

Kittoolgalle, a village and rest house on the road from Colombo to Kandy, by Ambegammena, 2½ miles higher up than Talgamme.

Kiwulagedera, in the province of Lower Uwa, the native village of the *Mohattale* who, having escaped from jail in Kandy, afterwards became a leader among the insurgents in 1817. In October 1817, Major MACDONALD sustained a smart attack

from the *Wedas* near this village, in which one private of the 73d regt. was killed, the Major himself and two soldiers slightly wounded, and Assistant surgeon STEVENSON severely. (*Ceylon Gazette.*)

Klaly, a small village and rest house on the road to Trincomalee, 20 miles south east of Jaffnapatam. It is noted for a Roman catholic church, dedicated to St. JAMES the *Greater*, which attracts a great number of pilgrims from different parts of the Island. The image of the saint is every year, after the termination of the feast day, set on a car and drawn along the streets, in the same manner as the Hindoos parade their idol at Ramisseram.

Kokatticholy, a village in the province of Manmoone, in the Batticalo district, situated a few miles west of Moodelkooda. It has a very ancient temple dedicated to SKANDA, built of stone, but merely thatched with straw and enclosed by a low mud wall. The festival at this temple takes place in the month of August, and on that occasion the idol is carried in procession on a splendid car, attended by a band of dancing girls, set apart for that purpose.

Kokelay, a village situated on the banks of a lake of the same name on the road to Trincomalee, 16 miles from Alambel. It has a rest house which stands in a grassy plain, several hundred yards from the lake.

Kombokepattoo, a division of Rygam Korle, in the district of Caltura, having 17 villages, and 864 inhabitants.

Kombocan (Kumukan), a river which falls into the sea close to a village of the same name in Mahagampattoo, and separates that district from Batticalo. It has its source in the mountains near Badulla, and its banks are covered with fine forest trees. In its progress to the sea, in a south easterly direction, it traverses nearly thirty miles.

Koodremale (Horse Mountain), a hill on the sea coast of Pomparippoo, 19 miles north east of Calpentyn, supposed to

be the *Hippurus*, or *Hipporus*, mentioned by PLINY (lib. vi. cap. 22); the port to which a freedman of ANNIUS PLOCAMUS (who farmed the customs of the Red sea in the reign of the Emperor CLAUDIUS) was unexpectedly driven, after having been blown off the coast of Arabia in a violent tempest, and whose passage is said to have been fifteen days. A considerable settlement once existed in the neighbourhood of the hill, formed by Mahomedan emigrants from Arabia, as early as the eighth century; their brethren at Manaar and Mantotte afterwards received from them large supplies of pearls, which were most probably fished on its coast, as the abundance of old shells on the beach strongly testify to the fact of extensive pearl fisheries having been carried on there. In the woods beneath the hill, which now harbour innumerable wild beasts and reptiles, the popular traditions of the natives trace the site of a royal residence, once occupied by an Amazon princess named ALLIARASANY, whose amorous intrigues with one of the heroes of the *Mahabnárat*, constitute the subject of a very interesting drama. On the north side of the hill there is a small mosque covered with cadjans erected over the tomb of a Mahomedan saint, and the navigators of his sect invariably touch here on their way to and from the coast, to make an offering at his shrine, in order to secure a safe voyage.

Koondesále, a small town situated on the banks of the Mahawelli ganga, on the road to Badulla, about 4 miles east of Kandy. It was the residence of several of the Kandyan sovereigns, and NARENDRA SINGHA, who made it the seat of his government, built a very handsome palace there.

Koorroowittia, a village and rest house on the road from Colombo to Badulla, by Avisahawillé, about 7 miles from Ratnapoora.

Kapay, a village and parish of Jaffna, in the province of Waligam, situated to the north of Jaffnapatam. It produces paddy and fine grain, and abounds in almost every

sort of fruit trees, particularly the palmyra. The population is 5075, and there is an extensive pottery.

Korlepattoo, a province of Batticalo, extending along the coast on its north side, from the Vendeloos bay, and terminated by the Vergel ganga, which separates it from the district of Trincomalee. The villages are eight in number, but not so well inhabited as those to the southward of Batticalo. The face of the country exhibits a complete forest, infested with elephants, buffaloes, and other denizens of the woods. In this part of the country is a numerous horde of *Wedas,* who live in small hovels in the jungle, and subsist on roots, deer's flesh, and honey, and also fish, when they can catch it. They speak Tamul and Singhalese, but both in a barbarous way, and in a wild tone. *(Harvard.)*

Kottadeniya, a village situated on the left bank of the Maha oya, on the road to Negombo, 28 miles south west of Kurnagalle. In 1803, a small redoubt was erected here by General MACDOWALL, and called "*Fort Frederick,*" in honor of FREDERICK, Earl of GUILFORD, who was then governor of Ceylon.

Kosgodde, a village of some consequence on the south coast, on the road to Galle, about 20 miles south of Caltura. It is well populated and has some stills for distilling arrack.

Kottapettia, a village in the road from Colombo to Badulla, by Avisahawillé, 13 miles from Ratnapoora.

Kumarawannipattoo, a province of Demelapattoo, part of of which has been long united to the district of Putlam. It is bounded on the east by the Seven Korles; on the west and north by Rajawannipattoo; and on the south by Anewulundanpattoo, and is about 20 miles long, and from 2 to 4 miles broad. This province is very much covered with jungle, and the inhabitants amount to 852, composed of Singhalese, Malabars, and Moors.

Kurisyipetty, a village in the province of Akkarapattoo, situated on the borders of a large plain called Tattavelly, about 3 miles south west of Calpentyn. This village was formerly much resorted to by the Roman catholics, on account of a church dedicated to St. Anthony, which stood there. Its inhabitants carry on a manufacture of cloth on a small scale.

Kurnagalle, the chief town and seat of the Agent of government in the Seven Korles, is situated on a gently rising ground at the base of a contiguous chain of huge rocks, at the distance of 58 miles north east of Colombo, and 30 miles north west of Kandy. The Singhalese are very much divided in opinion as to the true etymology of the name;—some derive it from the circumstance of a part of its original inhabitants having come over from Kurukshetra, or Kuru-ratta, (the scene of the bloody wars between the PANDAVA and KAURAVA princes) and settled there;—others from *kuruni*, "a bushel," and *gala*, "a rock," alledging, that the *dhatoo*, or relic of their BUDHA, was concealed in a bushel, under the cover of a rock, somewhere in the neighbourhood;—some again, from the rock *Kuruniagala*, or "beetle rock," on which the *Wihare* belonging to the place is situated; but these derivations are fanciful, and grounded only on vague traditions. It would appear from the works in the Elu and Pali languages, that the name is formed of an Elu compound, *Kuruna-gala*, that is, "Elephant rock," which the Pali writers translate *Hastiscula-poora*.

The town is composed of a single broad street, intersected by a number of smaller ones. The houses, excepting those belonging to government, are generally covered with cadjans, and the greatest part of them occupied by native tradesmen from the sea coasts. There is a tolerably good bazar, and it forms the principal mart to which the inhabitants of the interior bring their rice, coffee, pepper, and other produce of their lands, to barter for salt, salt fish, and cotton stuffs, which are imported from the maritime districts. In the town there are three places of worship,—one, a very neat building, belonging to the Wesleyan Missionaries, and erected with the permission of

government in 1821; another belonging to the Roman catholics; and the third to the Mahomedans, who are very numerous. The country around is exceedingly fertile, and a large quantity of paddy is raised by means of a tank; the water of which is confined by a strong embankment. It has also an extensive plantation of cinnamon, and on the whole exhibits the most charming rural scenery ever beheld.

Kurnagalle was once the capital of the kings of Ceylon, but when, and for what series of years it retained that distinction, is not generally known. It is affirmed, that after the expulsion of the Malabars from the Island, about the year of BUDHA 1776, the country fell into an unsettled state, and each prince erected a kingdom for himself, making the place of his previous residence the seat of government; under these circumstances BHUWANEKA BAHOO 2d. is said to have made Kurnagalle the capital in 1319; but in less than twenty seven years the seat of government was transferred to Gampola. There is however a very popular tradition, and which is generally *received*, respecting the cause of its abandonment; which, though differing materially from the foregoing account, is worthy of record, because the individual to whom it relates, is still worshipped by the Singhalese on one of the hills in the vicinity of the place, under the title of GALBANDARE. The king who last reigned at Kurnagalle (perhaps WEJAYA BAHOO 5th) left, besides a son by his queen consort, another by one of the inmates of his harem, who was of the Moorish tribe. The king's death occurring during the minority of his lawful son, the son of the Moorish woman (named VASTHIMI KUMAREYA) gained over the ministers to his side, by liberally bestowing on them the immense riches which were at his command; he then laid claim to the vacant throne, and succeeded in establishing himself on it, to the exclusion of the lawful heir; who, despairing of his ability to recover his right, privately retired from the capital, and lived in disguise at Kalundáwe, in Udapalla Korle. VASTHIMI continued to reign for some time with great popularity, but his predilection for the faith of his mother, soon gave offence to his

Budhist ministers, who therefore formed a plot to assassinate him, which they very soon effected, by circulating a report that they intended to convene a meeting of the priests on the top of a hill in the neighbourhood, for expounding the *Bana*; and they invited VASTHIMI to honor the sacerdotal assembly with his presence. VASTHIMI, unconscious of the treacherous design formed against him by the ministers, accepted the invitation, and ascended alone; but scarcely had he reached the summit, when a band of ruffians, agreeably to prior arrangement, rushed forward and precipitated him headlong down the hill, and thus put an end to his life. After the murder of the usurper, the ministers made inquiry for the expelled prince; and, according to their custom, having well caparisoned the state elephant, let it go blindfold to find him, themselves following with the usual appendages of royalty. The sagacious animal, it is said, after perambulating one village after another, at length discovered him at Kalundáwe, engaged in ploughing the field of his landlord. As soon as the prince perceived the state elephant, and the multitude of people following, he attempted to conceal himself under a rock in the neighbourhood, apprehending that the usurper was in quest of him; but the animal approached the place where he was concealed, and making a profound bow to him as the lawful sovereign of the country, took him up gently with his proboscis, and placing him on his back conveyed him to Kurnagalle. On the arrival of the prince the nobles intimated to him their intention to raise him to the throne of his father; and on his acquiescing, he was crowned king of Ceylon with great pomp, and an unusual demonstration of joy on the part of the people. A Moorish usurper having polluted the sanctity of the city, by sitting on the throne, the new king proposed to remove his court somewhere else, and to abandon the present place entirely. The reason appearing good to the inhabitants, they all agreed to the proposal of the king, and he accordingly removed his court to Dambadeniya. In consequence of the removal of the seat of government, the nobles and chiefs gradually

deserted the place and assembled at the new capital; and from this time it dwindled into a small village of Durawas, and remained in that humble condition, until the British government (after the conquest of Kandy) fixed upon it as the next place of importance in the interior, and established a cutcherry there.

Kurundu Oya (The Cinnamon River), a river of Walapanne, which flows about one mile above the village of Tibbattoogodde, intersecting the road from Kandy to Badulla through that province. In 1817 the rebels had erected near this river a strong work, consisting of a wall about 9 feet high and 6 thick, with a rampart ascending behind to a stone banquette; but it was demolished by Ensign LIDWELL of the 73d regt., who was sent with a detachment for that purpose from Tibbattoogodde by Lieut. Colonel HOOK.

Kuruwikolam (The Bird's Tank), a solitary village, situated on the side of the new road to Colombo, about 5 miles south east of Putlam. In the neighbourhood of this village are several ancient and very extensive ruins, covered with thick forests, which supply the best satin wood and ebony on the Island.

LEW

Lewelle, a village and ferry on the road to Teldenia, one mile south east of Kandy.

Lunuwila (a salt lake), a village in the district of Putlam, alluded to in a *sannas* of the king BUWANEKA BAHOO 7th; as the residence of the *Mookwa* chieftain NAVARATNA WANNYA. It lies half way between the tappal posts of Andipane and Madramkooly, and is now a complete desert.

MAD

Madampe, a village of Wellaboddepattoo, in the district of Galle, situated on the banks of a river of the same name,

which falls into the sea 7 miles below Hickgodde. It contains nearly 3000 inhabitants, and the country around is very beautiful and fertile, abounding in almost every description of oriental fruits and vegetables.

Madampe (Mahadampa), a village of Yagampattoo, in the district of Chilaw, 8 miles south east of Chilaw. It has numerous groves of cocoanut trees, beautifully interspersed with paddy fields, and contains a tolerably large population, with two small *Wihares*, supported by the inhabitants. The village was formerly the capital of a subordinate principality; and the king TANIWALLA BAHOO, or TAMWALLA ABHAYA, who was the last that resided at the place, is said to have embellished it with many splendid *Wihares*, of which, however, there is scarcely a single vestige now remaining.

Maddawallatenne, a military post, situated on a rising ground at the foot of the Gerriagamme pass, 15 miles north east of Kurnagalle, and 12 miles north west of Kandy. It is the station of the Agent of government, and the officer commanding Harispattoo and Tumpane; and has a rest house for the accommodation of travellers. Paddy fields, which are terminated by fine wooded and rocky heights, almost surround the place, and greatly contribute to the beauty of its scenery. *(Davy.)*

Maderegamuwe, a village situated on the right bank of the Maha oya, in the road from Kurnagalle to Negombo, 12 miles from Kaymel.

Madoolla, a village of Walapanne, in the road from Kandy to Badulla through that province, 35 miles from the former and 16 miles from the latter place. It was under a Bogah tree at this village that the unfortunate Mr. KENNEDY fell in 1817.

Madramkooly, a post station and rest house, situated in a large plain to the left of the Quiparawa canal, about 9 miles south of Putlam. The rest house is a neat compact building,

erected under the direction of Mr. TEMPLER, the late collector of the district. The surrounding country bears no traces of cultivation, but is now completely covered with jungle, in which elephants and deer abound.

Mahabola, a small neat village on the high road from Colombo to Negombo, 6 miles from the former, and 17 from the latter place. Here is a large Roman catholic church, and also a school belonging to the Wesleyan Missionaries. It is particularly famous for its pine apples.

Mahagampattoo, a wild and uncultivated district on the south east coast, between Matura and Batticalo, 55 miles long, and from 11 to 19 miles broad. It contains 98 villages, but so thin is the population, that the whole in 1814 amounted only to 1332. The face of the country exhibits nothing but inhospitable deserts and low sandy plains without water, and unfit for cultivation. The district merits notice only for its *salt leways,* the monopoly of which is said to produce 10,000*l.* a year. It was formerly a separate collectorate; but since 1817 has been incorporated with Girrawaypattoo, under the name of the district of Tangalle.

Mahagam (Maagama), the principal village in the above district, situated near a large plain, 14½ miles north east of Hambantotte. It is much celebrated in the Singhalese history, having been once the capital of a subordinate principality founded by MAHANAAGA, a brother of the king DEVENIPEATISSA, and where these princes took refuge when the northern portion of the Island was invaded by the Malabars.

Maha Oya, a considerable river which rises in the mountains bounding the valley of Hanguramketty to the southward, and after a meandering course of nearly 70 miles in a west north west and south westerly direction falls into the sea at Kaymel, separating the district of Chilaw from that of Negombo.

Mahapattoo, a division of Pasdoom Korle, in the district of Caltura, having 84 villages and 2704 inhabitants.

Mahawelli Ganga (Mahawâlooka Ganga), a river of the first magnitude in Ceylon, the name of which Mr. CHAMBERS (vide Asiatic Researches, vol. i. p. 147) conjectures to have been derived from MAHA BALI, one of the heroes of Hindoo romance; while Dr. DAVY, with much more probability, traces its etymology to a Singhalese compound, implying "*the sandy river*." It has its source in the Nuwera Ellia mountains, and traversing the valley of Kotmale, under the name of Kotmale Ganga, incorporates itself, near Pasbage, with a smaller branch that issues from the base of Adam's Peak; it then passes through Peradeniya, a village about 4 miles distant from Kandy, where a beautiful bridge of one arch, and 205 feet span, connects the Colombo road with the approach to Kandy. Between Kandy and Bintenne the river rushes down a descent of upwards of 1000 feet, receiving by the way a great accession of waters. At Bintenne (at the foot of the mountains) it may be considered at its greatest magnitude; and when taken at a medium height, where the water at the ford is about 5 feet deep, the river from bank to bank is 340 feet. After a slow and tedious course through the country of Bintenne, it divides itself into two branches; the smaller branch, called the Vergel ganga, falls into the sea 25 miles south of Trincomalee, and the larger runs into the great bay of Trincomalee, and retains the name of the parent stream.

In March of 1832, the Mahawelli ganga was explored by R. BROOKE, Esq. under instructions from government, who ascertained that if the obstructions at Kurijamoone and Goorookal were removed, it might be made navigable at least as far as Kalinga, 80 miles from the mouth.

Maharre, a village of Adikaripattoo, in the Hina Korle, 8¼ miles from Colombo, on the road to Kandy. It has a populous neighbourhood and some good houses. It is a post station, and possesses a rest house with an excellent barrack

for soldiers. The inhabitants carry on a trade with Colombo in cattle, which they obtain from the interior.

Majletty, a village and parish of Jaffna, in the province of Waligam, adjoining to Tellipally, and north east of Mallagam. The population amounts to 3248. The soil being composed of a whitish clay, yields inferior crops of paddy; but it compensates for this deficiency by the great quantity of fine grains, yams, and tobacco, with which it abounds. Here there was formerly a very splendid church and parsonage house, erected by the Portuguese. It has at present a school belonging to the American Missionaries.

Makawitta, a small province and village of the same name in the district of Matura, thus called from a singular accident. When the famous temple at Dondra-head was in progress, the inhabitants of this village were ordered to display their generosity by feeding the crows. The words used in calling them (*ka ka witta*) were uttered so often, that the name was afterwards given to the village, with the change of the first letter. (*Wesleyan Missionary Reports*).

Makkoon (Makgona), a village with a small harbour, situated in the district of Caltura. The majority of the inhabitants are Moors, and possess a great number of *Jatrah* dhonies, in which they export copperahs, cordage, and areka nuts to the coast of Coromandel. There is a distillation of arrack carried on by the Singhalese, and the fishery in the neighbourhood is very considerable.

Mallagam, a village and parish of Jaffna, in the province of Waligam, containing 4487 inhabitants. It has a red soil, and produces abundant crops of fine grains, yams, sweet potatoes, and tobacco, but no paddy. It possesses a numerous breed of black cattle and sheep. The village lies north of Jaffnapatam, has a court house, and is the station of a Magistrate. There is a daily market for fruit, and vegetables which is often thronged to excess.

Manaar, an island off the north west coast of Ceylon, separated from it only by a narrow arm of the sea, varying in breadth from two to three miles at high water. It lies in 9° 6' north latitude, and 79° 58' east longitude; is 18 miles long, and from two to three miles broad, containing 22 villages. The whole of this island is low ground, exhibiting a mixture of shells and sand, worked up by the waves; the soil being hardly susceptible of any sort of culture, and the water generally impregnated with salt, it is chiefly planted with cocoanut and palmyra trees, besides a small variety of shrubs and vegetables, among which cotton predominates. The climate differs little from that of the neighbouring coast; and the inhabitants enjoy good health throughout the year, except at the first setting in of the monsoon rains, when they are subject to a malignant fever and ague, which often proves fatal. Salt forms spontaneously on the island, but not in such quantities as in the Leways. In the most wild and uncultivated part of the sandy tracts the best chaya root is produced, the collecting of which forms the exclusive occupation of a particular class of people, called *Kadeyas*. A little to the northward of Manaar, immense quantities of chanks are fished; but the connoisseurs in that article do not hold them in the same estimation as those of Calpentyn, on account of their not possessing that shining whiteness which is the characteristic of the latter. Both the channel and the gulf are well stocked with fish, which are caught in great plenty. In the *Historie de la Compagne de Jesus*, p. 11, *tome* iv. No. 276, as cited by CHAMBERS in his *Cyclopædia*, under the article "*Mermaid*," it is stated, that in 1560 seven of these monstrous animals were caught in the neighbourhood of Manaar by some fishermen at one draught of a net, which were afterwards dissected and examined by DEMAS BOOQUES, physician to the viceroy of Goa.

In early times, when Manaar was the emporium of Mahomedan commerce, both its exports and imports must have been very extensive; for we are informed by Sir ALEXANDER JOHNSTONE, "that in the immense warehouses which the

Mahomedan merchants had established on the island, they received the most valuable productions of Ceylon from their subordinate agents, who resided at the different sea ports which were situated in the neighbourhood of those provinces where the various articles of commerce were produced; and these formed their export trade, through the Persian gulf and Bussorah, with Bagdad, and all the countries under the caliphat, on the one side; and through the Arabian gulf and Egypt, with all the Mahomedan powers settled along the coasts of the Mediterranean and of Spain, on the other;" while all the manufactures and productions of those countries were here imported. At present its exports are chiefly confined to the coast of Coromandel, and consist of chanks, chaya roots, palmyra rafters, areka nuts, gingely, iron wood timber, and salt fish; and its imports are cloth, rice, paddy, spices, and drugs.

The island possesses a large breed of black cattle and goats; from the milk of the latter the natives manufacture a coarse kind of cream cheese, small and round, the art of making which was probably communicated to them by the Dutch.

With regard to the pristine state of Manaar we are not in possession of any written accounts, and are therefore compelled to rest on the traditions current among the natives. According to one of these accounts, the island was in early times the hereditary property of the *Kadeyas*, and exclusively occupied by them, subject to the king of Jaffna. About the eighth century the Mahomedan emigrants from Arabia formed a considerable settlement on the island; and, from its position between Ceylon and the peninsula of India, made it the emporium of their commerce, and employed a flotilla of armed vessels to command the two passages in the neighbourhood. But at the time of the arrival of the Portuguese, in 1505, this establishment was already on the wane, and in a short period was totally annihilated. In 1543, when the Roman catholic religion was first introduced into the island by St. Francis Xavier, or one of his colleagues, the *Kadeyas* were the first to embrace it, which raised a great persecution against them.

The king of Jaffna, who viewed its progress with a jealous eye, ordered 600 persons of both sexes, who had embraced Christianity, to be impaled; and issued a proclamation, that no priest of any other religion than the Hindoo should approach the shores of the island, under a severe penalty. XAVIER, who was then laboring on the opposite coast, being apprized of this event, immediately repaired to Cochin, and having obtained from the authorities there a fleet, with a sufficient number of troops to co-operate with him in destroying the tyrant, he appeared off Manaar in April 1545, but failed in his enterprise. The Portuguese however took possession of the island in 1590; and notwithstanding the attempts made by the king of Jaffna to retake it, they retained it till 1658, when the Dutch, after a short resistance, made themselves masters of it. During the government of the Portuguese it was their head quarters in the northern provinces, and a Captain General permanently resided there. They no where appear to have exerted themselves so much for the propagation of their faith as at this place; and the success which attended their labors is sufficiently proved by the circumstance of there being very few persons of any other sect or religion at Manaar, and none in the adjacent province of Mantotta. It was here that the Portuguese detained the empress DONNA CATHARINA as a state prisoner, previous to their raising her to the throne of her ancestors at Kandy, and on this account it has been rendered memorable in the annals of Ceylon.

The Dutch, who succeeded the Portuguese, rendered themselves at first very unpopular with the inhabitants, by using their influence to supplant the Romish religion; but afterwards, becoming more tolerant, they recovered their good opinion. However when they contemplated levying a tax on the fish caught by the *Parawas*, who form the majority of the population, some opposition was made, and numbers emigrated with all their families to the opposite coast, where they remained for nearly three months under the protection of the Raja of Ramnad, and did not return to the Island till after the Dutch had given a solemn assurance not to establish the tax. The

island was surrendered to the British in 1795, and still remains in their possession.

Manaar, the chief town of the foregoing island, is the seat of the collector and provincial judge, and is situated at the south eastern extremity, about 142 miles north by west of Colombo. It has a small square fort surrounded by a wide ditch, which stands so close to the channel that it may be seen from the opposite shore of Ceylon. This fort contains—besides the officers' quarters, magazines, and barracks—a small protestant church, and also two reservoirs for water, one of which, however, is now much out of repair. About the distance of one furlong from the fort, through an avenue of Sooria trees, stands the town, which is small, but neat, and contains many good houses, among which that occupied by the collector is most conspicuous; there are also a court house, and several chapels belonging to the Roman catholics. Besides the principal street occupied by the burghers, there are a great number of small ones in which the natives reside, and which extend into the country. The bazar is large and commodious, and is well supplied with merchandize.

Manaar (Gulf of). This gulf separates Ceylon from the southern Carnatic, and receives its name from the island of Manaar which lies in it. It is full of sand banks and shoals, which render it difficult of access for vessels of large burden; but it is sufficiently deep for the navigation of sloops, barks, and dhonies, which transport goods by this passage from Madras, and other places subordinate to that presidency, to Manaar, Calpentyn, Negombo, and Colombo, instead of taking the outer passage round the Island, by Trincomalee, Dondra Head, and Galle. The sunken reef of rocks, named Adam's Bridge, which extends across from Talamanaar to Ramisseram presents an insurmountable obstruction to navigation, and vessels are obliged to unload part of their cargo at Manaar in their ingress and egress through the passage. The Gulf possesses many extensive fisheries, and abounds

in pearl banks and chanks, which constitute one of the principal sources of the public revenue. *(Hamilton.)*

Mangalawelly, in the district of Chilaw, a large plain in the neighbourhood of the wooden bridge erected over the Quiparawa canal near Kattakadoe. It was the scene of the sanguinary engagement which took place between the *Kerreas* and *Mookwas*, in which the former were completely routed, and their chieftain, MANIKA TALAVEN, slain.

Manguel Korle, a province of the Seven Korles, bounded on the east by the Gantihe Korle; on the west by Demelepattoo; on the south by the Deduroo oya; and on the north by the Kala oya, which separates it from Nuwera Kalawa. It comprehends four palattas, or divisions, named Halamba-palatta, Otala-palatta, Medagandaha-palatta, and Ramba-mulle-palatta; and, according to tradition, received its name, which implies "*the country of marriage*," on account of the seven hundred noblemen, who followed the king WEJAYA to the Island, having celebrated their marriages in this part of the country. Paddy is the chief object of agriculture here, but the husbandmen entirely depend on the periodical rains for irrigation. It is much infested with elephants and bears, and the climate is rather unhealthy.

Manipay, a village and parish of Jaffna, in the province of Waligam, having 7596 inhabitants. The village contains many Hindoo temples, and is one of the stations of the American Missionaries in the district.

Manmoonê, a province of Batticalo, in which the island and town of that name are situated. A lake, or inlet from the sea, extends into the country to a very considerable distance, and affords the means of conveying the produce of the province from one part to the other. The soil is sandy, but is extensively planted with cocoanut and palmyra trees. The villages, which are 38 in number, are very populous, and the inhabitants appear to be industrious and comfortable.

Mantotta (*Maatottam*, "great garden,"), a province of Manaar, bounded on the east by the Wanny; on the west by the gulf of Manaar; on the north by the channel which divides Manaar from the main land; and on the south by Nanaatan. The face of the country is almost level, and the soil exceedingly fertile; but at present only about 20 or 30,000 parrahs of land are in the course of tillage, for the want of means of irrigation, as the Giant's Tank, which was constructed by the native rulers for securing the waters of the periodical rains, has been long out of repair. The inhabitants are chiefly composed of Malabars, and live in 147 villages.

Mantotte (*Mantai*), a village of the above province, situated on the main road from Colombo to Jaffna, 13 miles north of Arrippo. Here is a large store house for the reception of the tithes, and a rest house adjoining;—the former was originally a church, and the latter the parsonage house: they were erected by the Portuguese. At a small distance to the east there are some ancient ruins, which tradition mentions as being the site of buildings belonging to a company of goldsmiths; or of a city, which the author of the Epitome of the History of Ceylon conjectures to have been founded by ELLALA, who invaded the Island 204 years before Christ.

Maplegamme, a village of Gangabodepattoo, in the district of Galle, situated on the banks of a river of the same name, 12 miles north east of Baddagama. It has a government school, and a great number of small neat houses, which are however very much scattered.

Marawille, a village on the sea shore, about 13 miles south from Chilaw, on the old road to Colombo. It has a vast number of cocoanut trees, and its inhabitants formerly carried on an extensive distillation of arrack. In 1803 a party of Kandyans entered the village and carried off the person in charge of the post, but he was shortly afterwards restored.

Marchikotta, a village, rest house, and post station, on the borders of the Manaar district, 16½ miles north from Pomparrippo.

Mardodde, a solitary rest house and post station, situated in the centre of a large forest, at the northern extremity of the Putlam district, 8¼ miles from Pomparrippo.

Matele, a province of the interior, situated on the north east side of Kandy. The name of this province signifies "a large assembly;" and originated from the circumstance of the greater portion of captives that were brought over from the coast by GAJA BAHOO having settled there. It embraces an area of 2272 square miles, and contains 14 463 inhabitants. The face of the country is varied with hills and vallies, which are generally covered with luxuriant vegetation.

Matelen, a village 10 miles north west of Mullativoe, on the road to Jaffnapatam, lies in the midst of a tope of cocoanut trees, the produce of which, together with the fish caught along the coast, forms the chief traffic of the inhabitants, who barter these articles with the Kandyans for rice and other necessaries.

Matura, a district situated at the southern extremity of Ceylon, extends from east to west upwards of 40 miles, and from north to south about 18 miles. It is bounded on the east by the Walawe ganga; on the west by Talpepattoo and Gangabodepattoo; on the south by the sea; and on the north by a ridge of lofty mountains, which divide it from the Kandyan provinces. It comprehends, beside what lies within the four gravets, 15 pattoos, and 464 villages. A considerable proportion of the inhabitants are Budhists, and their devotion to that religion is strongly indicated by the numerous *Wihares* and *Dagobas* erected throughout the country, and the multitude of priests with which they abound. The soil, though in general sandy and mixed

with gravel or stones, is favorable to agriculture, and the low lands produce all sorts of paddy in great abundance, while the high lands are covered with cocoanut and other fruit trees. The forests in this district teem with elephants; and in one of the hunts which took place in 1797 (on account of government), 176 of these monstrous animals were caught. The inhabitants carry on the manufacture of cordage very extensively; and the district has been long noted for the enamelled arekanut-cutters, which are fabricated by the smiths there. The Wesleyan Missionaries have an establishment in the district, and 13 schools for the education of native children.

Matura, the chief town of the above district, stands at a short distance from the sea, on the banks of the Neel ganga, over which there is a wooden bridge. The name is a modification of the Singhalese term *Mahatotta,* implying "the great ferry," employed in reference to the river being wide and rapid in the neighbourhood. It has a small fort, and the town consists principally of one street, extending along the banks of the river towards the sea, and is adorned with many handsome houses chiefly belonging to Dutch families. It was formerly the seat of the collector of the district, and then wore a lively appearance, but since this was removed to Tangalle, it has gradually declined. The Maha Modliar ILLANGAKOON resides here, and owns several extensive estates in the district. There is also a protestant church, which is under the superintendence of an elder and deacons; and according to a Minute of government, dated the 19th of August 1819, no interment is allowed in the body of the structure under the sum of *7l. 10s.,* and all such sums are to be exclusively devoted to the repairs.

Maturatta (Mattooratté) a military post in the Kandyan Provinces, and the seat of the agent of government for the district of Hewahette south of the Maha oya, and Walapanne, is situated on a hill about 2,700 feet above the level of the sea. The scenery around is extremely grand and imposing, but not extensive, except to the north, which overlooks Deitalawa,

and the road into Kandy. It lies north east of Nuwera Ellia, the distance to which, in a direct line, is not more than five or six miles; but as the road winds round the mountains, the distance is extended to upwards of fifteen miles. The climate, though not so cold as at Nuwera Ellia, is considered more favorable to European constitutions, and the thermometer seldom ranges above 70'. It possesses a soil far superior to any in the Island, and produces paddy, coffee, potatoes, arrow-root, tobacco, and onions, besides a variety of European shrubs, flowers, and vegetables, which are cultivated in a garden belonging to the Commandant of the place. The streams in their descent from the mountains irrigate the fields; and the vallies afford pasture for cattle, which thrive exceedingly well. About two miles from the post there is a cave on the side of a hill, in which a considerable quantity of natural carbonate of magnesia has been found. The dimensions of this cave are comparatively small; in the highest part the roof may be reached with the hand, and where widest it does not exceed twenty four feet. The ground, though in general level, is rendered rugged and uneven from masses of rock, and from holes dug in it during the rebellion for the purpose of secreting grain. The distance from the mouth of the cave to the extreme end may be about 150 feet, and a man cannot walk erect except in one or two places. (*Davy.*)

Mavittapuram, a place of Hindoo worship in the parish of Tillipally, situated about 14 miles north of Jaffnapatam. A large temple near is sacred to SKANDA, and is said to have been originally founded by a princess from the Coromandel coast, who, having been born with a horse face, was here miraculously delivered of it:—hence the place received the name of "Mavittapuram," or "the city where the horse face was got rid of."

Medagamwelle, a village in Welasse, 6 miles north east of Kattabowe, occupied as a military post by the British troops during the period of the rebellion.

Wedamaha Nuwera, a village of Doombera, anciently one of the royal residences of the Singhalese kings, is situated at the base of a hill 17 miles south east of Kandy. It is remarkable in the annals of Ceylon, as the place where the late king Sreе Wikrama Raja Singha was captured by a party of his own subjects, and delivered over to the British government. It consists of but one single street, composed of about twenty houses, which are tolerably good; and in front of each is a little enclosed spot planted with cocoanut trees. It has a *Wihare;* and the ruins of a building erected by the late king, and the house in which he concealed himself, are still extant. *(Davy.)*

Medapalatta, a province of Chilaw, bounded on the north by Yagampattoo; on the south by Otara-palatta; on the east by the Kandyan Provinces; and on the west by the sea. It is about 8 miles in length, and from 3 to 4 miles in breadth; contains 20 villages, and about 1000 inhabitants. *Paddy* is cultivated with great success, and is the principal source of revenue in this part of the province.

Medapattoo, one of the divisions of Hewagam Korle, containing 39 villages.

Medapattoo, one of the divisions of Hina Korle, situated almost in the centre of that province.

Mee Oya, a river, called also Welukay Aar in its progress through the maritime provinces. It has its source in the mountains of Matele, and is a very inconsiderable stream till it arrives at Madagalle; where being joined with the waters of a broken tank, and receiving many tributary streams, it assumes some degree of magnitude; and after a meandering course through the Seven Korles, descends into the district of Putlam, and empties itself into the gulf of Calpentyn, between Ambalam and Manative, by different branches, none of which are however navigable.

Midigama, a village to the west of Belligam, in the district of Galle, originally called "Nidigama," or "the sleeping village," in consequence of the inhabitants having neglected to light up the road, and pay the accustomed honors to KUMAARA DAAS, when he passed through the village at night. (*Wesleyan Missionary Reports.*)

Mihintallai, a rocky mountain of considerable size, situated on the east, about 8 miles from the centre of Anooraadhapoora, and supposed to have been either included within, or to have formed part of the walls of that city. It is held in great veneration by the Singhalese, on account of the visits which were made to it by the BUDHA who preceded the last; and there are still extant the ruins of the *Dagoba* raised on its summit by the king MAHA DAILIYA. It is sometimes called "*Solosmastaana*," and is ascended by a flight of 1800 steps. (*Ceylon Almanac*, 1833.)

Minnery (*Mennairia*), a village in the province of Tamankadewa, situated on the road to Kandy, 56 miles south west of Trincomalee. At this place there is a remarkably large tank 15 or 20 miles in circumference, which has been formed by an artificial embankment a quarter of a mile long, and about sixty feet wide at its top. It has two sluices through which the country about Soungervilla is supplied with water, conducted by a canal. This tank is said to have been constructed by the king MAHA SEN; and though upwards of fifteen centuries have elapsed it is still in good repair, and the inhabitants are entirely dependent on it, for the cultivation of their fields. It is bounded by extensive plains beyond which the surrounding woods rise, rendering the scenery very beautiful. (*Ceylon Almanac*, 1833.)

Minuangodde, a village situated on the top of a hill, about one mile from the fort of Galle, having a few houses, with a school belonging to the Wesleyan Missionaries.

Mirisgoona Oya, a small river which intersects the road from Kurnagalle to Trincomalee, 2 miles from Damboolla. A rest house is now building in the neighbourhood, 1 mile beyond the junction of the road from Kandy. (*Ceylon Almanac,* 1833.)

Mogamalle, a village and parish of Jaffna, in the province of Pachellepalle, south east of Eludumatuwal. The soil though sandy is productive, and yields a plentiful supply of paddy. It has a market on Saturdays, and the inhabitants amount to 1086.

Moharry, the principal village in the province of Kumarawannipattoo, lies close to a small river, almost embowered with high jungle. Its inhabitants are Singhalese, and having large plots of paddy land find sufficient employment in their cultivation.

Moneiserampattoo, a province situated on the south east side of Chilaw, 18 miles long, by 8 miles broad. It comprehends 65 villages and 1700 inhabitants, and produces a large quantity of paddy.

Monesseram (Muniyaiswara), a village in the above province, situated about one mile east of Chilaw, from which it is separated by a large plain often laid out in paddy fields. It is a place of great antiquity, and is chiefly remarkable for an old temple built of sand stones and chunam, and roofed over with the same material in the form of an arch, having at the west end a small dome, surmounted with a copper vase originally gilt. On the walls of this temple there are some inscriptions in the Grantha character, but so much worn out by time that they are scarcely legible. The temple is surrounded by a mud wall, within which is a well furnishing water for ablution. SIVA is worshipped here, under the title of "MUNIYAISWARA," or "ISWARA the Penitent," but the shrine is particularly sacred to his consort "PARVATI," whose figure is said to have been originally

discovered in a pool of water in the neighbourhood. Besides these two, there are figures of nearly all the deities of Hindoo mythology; amongst which, the one with six heads and twelve hands, representing "SKANDA" in his martial character, was presented to the temple by an ancient king of the coast of Malabar. A grand festival is held at this temple during the month of August for eighteen days successively, and is attended by Malabars and Singhalese, notwithstanding their adherence to different creeds.

Monewattebágepattoo, a division of Raygam Korle in the district of Caltura, having 83 villages and 7226 inhabitants.

Moodelckooda (The Alligator's bay), a considerable village in the province of Manmoone, situated on a point of land which projects into the lake south west of Batticalo. It contains upwards of 200 inhabitants, of whom the greater proportion are Mookwas, who exclusively attend to agriculture; the rest derive their support from fishing, for which the place is very advantageously situated.

Moongil Aar (The Bamboo river), a small river which rises in the hill called "Tuttinnwera Kande," south east of Carratívoe, and after a tortuous course of nearly 20 miles discharges itself into the gulf of Calpentyn, near Periakooda. It is not navigable, and when the periodical rains fail becomes completely dried up; but it has been noticed on account of the numerous ruins of stone buildings which are found on its banks near the source.

Morotto, a village on the road to Caltura, about 7 miles south of Colombo. It is chiefly inhabited by fishermen, among whom there are many good turners and cabinet makers. Here was formerly an extensive distillation of arrack, but which has of late years been neglected. There are several plantations of cinnamon, orange trees, and pine apples. The inhabitants carry on a considerable trade in copperahs, cordage, and areka nuts, with the coast of Coromandel. A large protestant church

erected by Sir Robert Brownrigg, and a neat school house for girls by his amiable lady, stand near the road side, as a lasting monument of their noble munificence in the cause of religion.

Morruwa Korle, a province of Matura, situated to the south of Dondra Head, and divided into two parts,—Odugaha, and Yattigaha; the former including 9 and the latter 19 villages.

Mosely, a province of Manaar, bounded on the east by the Wanny; on the west by the gulf of Manaar; on the north by the Arrippo river; and on the south by the Moregam river. It contains 85 villages, of which the greater part are inhabited by Moors, who have come over from the opposite coast and settled here. The Pearl fishery, for which the Island of Ceylon has been long celebrated, takes place on the coast of this province. It is a level country, and as the soil is better adapted for the culture of paddy than any thing else, the inhabitants prepare their lands chiefly for this grain; and plant cocoanut trees within their compounds only. The forests abound with elephants, and a particular class of Moormen are employed to catch them, whenever there is any demand for that useful animal.

Mottettogamme, a village on the road from Colombo to Badulla, by Avisahavele and Ratnapoora, 3 miles from Alutnuwera. It is situated in a country almost covered with immense hills and steep heights, and exhibiting on the whole an extremely grand scenery.

Mullativoe, a small town in the province of North Karrekattemoole, of which it is the capital. It is distant 58½ miles south east of Jaffna, and stands in north latitude 9°17′, and east longitude 81°7′. It was formerly the seat of the Collector of the district, but now a sitting magistrate only resides there. The sea lies about a quarter of a mile from the place; and most of the houses, which overlook it, are built of stone, and whitewashed.

The inhabitants are chiefly employed in fishing. It abounds with cattle, and the neighbouring woods are the haunt of deer and wild boars.

This town owes much of its improvement to the exertions of Captain NAGEL, a gallant and active officer, who, after the reduction of the Wanny was appointed the *Landrost*. On the 25th of August 1803 the Kandyans in great force attacked the place, which being untenable Captain DRIBERG withdrew the few soldiers who were stationed there in good order, to boats, which had been sent to secure his retreat, and carried them in safety to Jaffna. The place was soon afterwards recovered by a detachment sent from Trincomalee under the command of Captain MADGE, of H. M. 19th regiment. (*Cordiner.*)

Mullawalle, a considerable village in the province of the Wanny, which has a tolerably large population, with extensive groves of cocoanut, palmyra, and jack trees, interspersed with excellent paddy fields, in good cultivation. It lies east of Mullativoe, and has a *Pouamandoo* and *provincial Modliar.*

Mullipattoo, a parish of Jaffna, in the province of Pachellepalle, situated near the source of the river called *Passo Seco,* containing 2081 inhabitants. It is not susceptible of cultivation, as the soil consists almost entirely of sand. It is much infested with elephants. The village stands close to the Kandyan territories, and on that account the church which stood there was furnished with port-holes. (*Baldæus*)

Murendenwelly, a village and post station in the province of Pomparippoo, 6 miles north of Carrativoe. The country around is extremely wild, and presents nothing but high hills and forests, in which elephants, bears, and tigers, find an undisturbed shelter. There is a water communication from hence with Calpentyn, by a branch of the Pomparippo river, which passes in its way to the gulf.

Mutwal (Muhàtwàram), an island in the gulf of Manaar, separated from Calpentyn by a narrow strait. It is about 10 miles long, and from 2 to 3 miles broad, and contains 150 inhabitants, scattered over the whole island. They employ themselves in the cultivation of cocoanut trees, catching fish, platting cadjans, and making chunam by burning shells, which are found in great abundance along the coast. Almost all the lands in the island were formerly public property, and were completely overrun with wood; but, in 1792, Mr. VAN-DER GRAFF, the Dutch chief, had them put up for sale, when some of the principal landlords of Calpentyn purchased them in lots, and notwithstanding the exceedingly sandy soil, they have since found means to raise a vast number of cocoanut trees, which now supply the markets of Calpentyn with great quantities of copperahs for exportation. There is here a small Roman catholic chapel, which attracts a large concourse of people from Calpentyn on the anniversary feast of St. ANTHONY of PADUA, whose name it bears. The Dutch built a tower on the west side of the island, for observing the approach of vessels, but it is now wholly gone to ruin; and the present government has only a watch house in which a supervisor of customs resides to prevent smuggling. Close to this building is the bay called the Dutch Bay, where vessels bound to Colombo occasionally anchor for shelter; and on the margin of which, the cottoos and boutiques were built during the Pearl fishery off Karadive in 1832.

NAD

Nadene, a small village in the province of Porativoe, formerly the residence of the *Wannias*, and is now inhabited by some of their descendants. It is a place of rendezvous for the people employed in catching wild buffaloes, of which there are great numbers in the adjacent forest. There is a small temple saered to NAYAMAR, (a deity peculiar to this part

of the country) and the buffalo catchers annually make a great offering at this shrine.

Nadokadoo, a province of Batticalo, situated on the south side, adjoining to Akkarapattoo; and though it contains 24 villages, half of that number only is inhabited. It has many extensive plains, and is traversed by several *nullahs*, which are very difficult to cross in the rainy season.

Nainativoe (Haarlem), a small island on the south west of Jaffnapatam, situated in north latitude 9° 41' and east longitude 79° 54'. It is about four miles in circumference, and is chiefly inhabited by a class of Vellalas, who now pass for Brahmins, as their progenitors assumed the sacerdotal habit of that race, for the purpose of being exempt from the servitude tax levied by the Dutch on all others. In the time of BALDÆUS, the whole of these pretended Brahmins had become Christians, and had a small church; but there is not a vestige of it now remaining. The island is partially cultivated, but contains only 418 inhabitants. Here is a small Hindoo temple, sacred to NAGA TAMBIRAN, or the god of serpents, in which is a number of cobra capellas, that are daily fed by the *Pandarams*.

Nákendella, a village and rest house, situated on the road to Badulla, by Avisahavile and Ratnapoora, about 40 miles from Colombo.

Nalande, a village, once a military post of some importance in the province of Matele, is situated on a river which bears its name. It is distant 10 miles from Nayacoombura, the road lying over a most beautiful country of hills and valleys, with well cultivated paddy fields around.

Nallooruwa, a fishing village on the road to Colombo, north of Caltura. It has several stills for making arrack, and carries on the manufacture of coir rope extensively.

Namunukulakandé, a lofty and conspicuous mountain, which rises south east above the valley of Badulla, in height about

6740 feet. It is covered with jungle, and much infested with leeches, rendering the ascent very irksome. *(Davy.)*

Nanaatan, a province of Manaar, situated between Mantotte and Mosely. It is about 14 miles long, and from 5 to 9 miles broad, and contains 188 villages. It produces a great quantity of paddy, and the peasantry in this part of the country appear to be more inclined to agriculture than their neighbours.

Nanaatan, the chief village of the preceding province, to which it gives its name, is situated about 10 miles south east of Manaar. The Portuguese built a church here, which several years ago fell to decay, and the present one has been erected on its site. Immense quantities of betel are grown here, and it may be said almost to supply the market of Manaar with this article.

Narakally, a considerable village pleasantly situated on the banks of the gulf of Calpentyn, adjoining to Mampore. The houses are widely scattered among cocoanut trees on the high ground near the edge of the gulf, and are backed by rich fields of paddy. The inhabitants are composed of Protestants and Roman catholics, but the latter alone have a chapel.

Nârangalakande, a mountain of considerable size in the province of Weyaloowa, about 8 miles from Hornatotte. At the base of this mountain is a remarkably large cavern or dell, which furnished shelter to the rebels in 1817. *(Ceylon Gazette)*

Nawakadoo (from *Nawa* nine, and *Kadoo*, a sword), a village of Akkarapattoo, situated directly opposite to Putlam, about 15 miles south west of Calpentyn. It is remarkable for the pompous visits which the kings of Kandy were formerly accustomed to make to it, as soon as they were crowned, to assume the sword of state after bathing in the sea in the neighbourhood. It contains about 200 inhabitants, the majority of whom are the descendants of the ancient Mookwa chieftains; and there is a small church for the use of the Roman

catholics. There are several cocoanut and arekanut plantations, which are generally interspersed with small patches of paddy fields. The water at this place is the best in the district, and the inhabitants obtain it by sinking wells to a little depth.

Navakeery, a place about 9 miles north east of Jaffnapatam, which has a very extraordinary well, 24 fathoms deep and 165 feet in circumference. Of the 24 fathoms, 14 are quite fresh, but at 16 fathoms the water is salt, with a nauseous sulphury smell. It is conjectured to have some subterraneous communication with the sea at Keerimale, and the rise and fall of the tide in the well is about 6 inches in 24 hours. (*Colombo Journal.*)

Navakuly, a village and parish of Jaffna, in the province of Tenmarachy, adjoining to Chawagacherry. It contains 3490 inhabitants, and is exceeded by few other parishes in the culture of paddy.

Naypattimooné, a large and populous village, 17 miles south east of Batticalo, situated on the banks of the lake which runs up from the above town. It has a large storehouse for paddy.

Negombo, a town on the sea coast of the province of Alutkoor Korle, situated in 7° 19' north latitude and in 7 • 49' east longitude, about 23 miles north east of Colombo. The Singhalese derive the name from *Meegamuwe,* " *the village of honey,*" and say that it originated from the story of a swarm of bees settling in a boat, which had been hauled ashore there. But the Malabars, on the other hand, contend that it comes from *Nihumbala,* and that from NIHUMBA, the younger son of KUMBAKARNA, one of the brothers of RAWANA. In the *Uttara Khanta* of the *Mamayana,* VALNIKA relates, that on the eleventh day of the siege of the citadel of RAWANA by the troops of RAMA, INDRAJIT, the crown prince, finding himself unable any longer to hold out against the besiegers,

withdrew from the place, and retired with a part of his army to *Nihumbala*, to make a *Yâga* or offering to invoke the assistance of the gods, and to render himself invulnerable.

The fort of Negombo is an irregular pentagon of mud, with a stone gateway; and the buildings in the interior have lately been completely repaired. The Pettah contains a great number of neatly built houses—separated from each other by rows of trees and lofty hedges—chiefly occupied by families of Portuguese and Dutch extraction. The boutiques are ranged along both sides of the street, and a large wooden bridge is erected over the canal which passes almost through the centre of the Pettah; and by means of which, an inland navigation is carried on to Colombo. The custom-house stands close to a lake, and the rest house, formerly the residence of the commandant, is also on its banks; the situation of the latter is rendered cool and delightful from the shade of several large teak trees, which are planted before it. It has two handsome churches belonging to the Roman catholics, and a neat chapel erected by the Wesleyan Missionaries in the year 1820. Negombo was fortified by the Portuguese at the time they built the fort of Colombo a second time. In 1640 they were dispossessed of it by the Dutch, and recovered it soon afterwards, but lost it finally in 1644. His Excellency Sir FRANCIS CARON, who commanded the Dutch troops at the reduction of the place, after strengthening the fortifications, left a garrison of 500 men to preserve order and tranquillity. A short time after the Dutch had established themselves at Negombo, Mr. VANDERSTEL, who was then at their head, having imprudently ordered some elephants to be carried off from the royal stall, the king was so exasperated that he gave orders for his apprehension, and having cut off his head, sent it in a silken bag for the inspection of his countrymen. The English obtained possession of the place in 1796, and have retained it ever since.

— *Nellore*, a village and parish of Jaffna, in the province of Waligam, supposed to have been the seat of the *Chakrawartis*

or Tamul sovereigns, who anciently governed the country. Its population is estimated at 5180, and consists of agriculturists, mechanics, traders, and a good number of dyers and painters of cotton cloth. This village is the principal station of the Church Missionaries in Jaffna, who have a very pretty church, a school house, and printing press, from which a great number of tracts in the Tamul language, has been from time to time issued, on account of the Jaffna Auxiliary Religious Tract Society. In the neighbourhood there is a large Hindoo temple, sacred to SKANDA, or, as he is here called, KANDA SWAMY;—it is said to have been originally founded by the first *Chakrawarti*, or Tamul king, some centuries ago. It is in great repute among the natives, and the annual festival is attended by a vast concourse of people from distant parts. *(Rev. M. Winslow.)*

Nilavelly, a village and rest house on the road from Jaffna to Trincomalee, about 57 miles south east from Mullativoe. It produces, besides palmyra and cocoanuts, large quantities of tobacco and salt, which latter is manufactured in the marshes in the vicinity. North from this place, in a westerly direction, stands a column of granite (rising out of the summit of a circular mount) which bears a striking resemblance to a human figure, and which tradition affirms to be a lady of quality, who became petrified for offending the deity of the place by making his sacred grove in the neighbourhood the scene of her lasciviousness. *(Cordiner.)*

Nuwera Ellia, a military post lately taken up, is in a south east direction, 50 miles from Kandy, the road lying through a wild and mountainous country, always picturesque,—often magnificent. This place was first visited by Europeans in September 1827, and was fixed on by Sir E. BARNES, as offering peculiar advantages for a convalescent station, in January 1828. He immediately commenced building a house, and since that period many habitations have been erected by private individuals; and others, both public and private, are

now in progress (the discovery of lime-stone in the neighbourhood greatly facilitating the object); and there cannot be a doubt, but that the place will soon increase in importance, as well as extent. The smoking chimnies and white-washed walls of the houses give it all the appearance of an English hamlet. It is upwards of 6000 feet above the level of the sea,— the extent of the plain on which it is situated may be about 4 miles in length, and one and a half mile in breadth. This plain is divided into two parts by a thick strip of jungle, and is in a great measure surrounded by steep rocky mountains of irregular height, which are covered with wood from the verge of the plain to their very tops. One of these mountains rises upwards of 2000 feet above the level of the river which meanders through the entire extent of the plain. "The temperature of the air never approaches to what is called Tropical heat, and though the cold is sometimes so great as to produce ice, yet that piercing wind which is so frequently complained of in England is never felt." The mean daily variation of the temperature is as high as 12°, and the annual range from 35½° to 80¼°. "There are two seasons, —the rainy and the dry; the former prevailing during the period of the north east monsoon (from December to May), and the latter during that of the south west (from June to November). The soil consists of a deep black mould, resting on a stratum of yellow clay and gravel. All descriptions of English vegetables, fruits, and flowers, are cultivated with success, and promise to become abundant. There are numerous springs and wells; and the water is so pure, as to form a transparent solution of nitrate of silver;—there are also chalybeate springs. A good deal of game is found in the neighbouring jungles; and we learn that some otters have been discovered to exist in the proximity of the river before noticed

From the establishment of a Mail coach between Colombo and Kandy—by which easy conveyance persons may advance 72 miles on their journey with little or no fatigue we may expect it to become the resort of invalids, even from the coast. The European soldiers resident at Nuwera Ellia appear ruddy

and healthy, and possess the same strength and spirits as in their native land; and may be said also to possess that robustness of frame, common among the inhabitants of an English agricultural district.

Of this beautiful spot, reclaimed from the wilderness, much more might be said; but as time will doubtless develope numerous advantages yet undiscovered, we have confined ourselves to such information as has already appeared from able pens, regarding the present advantages it offers to Europeans, both in salubrity and comfort. Even this, brief as it is, may prove not uninteresting, when this infant station at some future period shall have become conspicuous among the posts on the Island.

There is a bazar which is improving daily; and the establishment of a native rest house for coolies proves highly beneficial. (*Colombo Journal.*)

Nuwera Kalawa, one of the most extensive districts in the interior, situated to the northward of Kandy, is bounded on the east by Matele; on the west and south by the Seven Korles; and on the north by the Wanny. It is divided into 14 Pattoos, or counties; namely, Herellewe, Matambean, Indrowa, Halagamuwe, Huruly, Mahapotane, Maminya, Parahawa, Hahalle, Nuagamdaha, Killigam, Epawela, Olla-galla, and Nuweragam; of which the first seven, on the north, are under the agent of government for the Seven Korles, and the last seven, on the east, are under the agent of government for Matele. The whole of Nuwera Kalawa may be characterized as a dead flat covered with thick jungles; and though it has some hills on the east yet none of them rise to any great height. It has no rivers; but the Kala oya (from which its name is probably derived) enters on the east side, and flowing through the southern parts, and passing Pom-parippo, falls into the gulf of Calpentyn.

The climate of Nuwera Kalawa is generally considered healthy; but in consequence of the high lands being overgrown with thick jungles, and exposed to putrid effluvia arising from

stagnant waters, the inhabitants are subject to fever and ague at certain periods of the year, especially during the rainy season. The soil in most parts is remarkably fertile, and yields two harvests in the year,—one of which is reaped in February, the other in July. Paddy is the staple production, but other sorts of grain—such as corakan, gingely, mungo, and minery—together with mustard, chillies, and *cotton*, are extensively cultivated. Its manufactures are chiefly confined to a coarse kind of cotton stuffs.

It carries on a considerable trade with the maritime districts, and also with some of the inland provinces; exporting paddy, fine grain, chillies, and cotton; and importing salt, salt fish, cloth, areka nuts, tobacco, iron, copper, steel, lead, pepper, garlic, onions, and turmeric.

The inhabitants are composed of Singhalese and Malabars, who are very industrious, and exhibit a remarkable simplicity in their manners and customs. If we are to form an estimate from the number and dimensions of the *tanks* which are found in several parts of this district, and the ruins of its once splendid capital Anooradhapoora, it must have formerly contained a numerous population. The present decline is chiefly to be attributed to the frequent invasions of Malabars, from the opposite coast, and to the removal of the seat of government from the district to the southward.

The chieftain of this district bears the title of *Satpattoo Maha Wanni Unnahey;* and, as he is considered to be descended from the individual who brought over the *Sri Maha Bodi tree* from Dambadiva, is held in great respect by the Singhalese, and is the warden of the temple at Anooradhapoora. The present chieftain having been implicated in the rebellion of 1817-18 was removed from the office, and confined for a long time at Galle, and has been only reinstated lately.

ODE

Odellewelle, a village in the province of Yagampattoo, situated on the banks of the Kaddoopitti oya, 12 miles south of Chilaw. It has a *Wihare*, and a tolerably large population.

Odepenkarre, a village on the verge of the Anewulundanpattoo, separated from Andipanè by a small channel. It is inhabited by fishermen, and has a few small boutiques. The spray of the sea, with the aridity of the soil, will not allow trees or shrubs to thrive in the place; and therefore nothing but the marshes which produce salt, and the fish caught in the neighbourhood, keep the inhabitants attached to this dreary spot.

Odugahapattoo, one of the minor divisions of the province of Hina Korle, which contains 65 villages, and 5048 inhabitants.

Odugahapattoo, one of the minor divisions of the province of Hewagam Korle, which contains 22 villages, and 2314 inhabitants.

Odugahapattoo, one of the minor divisions of the province of Salpitty Korle, which contains 17 villages, and 1263 inhabitants.

Odugahapattoo, one of the minor divisions of the province of Hapitigam Korle, which contains 60 villages, and 4575 inhabitants.

Odugahapattoo, one of the minor divisions of the province of Raygam Korle, in the district of Caltura, having 28 villages, and 1536 inhabitants.

Odugahapattoo, a small division in the province of Morruwa Korle, having 9 villages, and 1417 inhabitants.

Ollomadoe, a village on the road from Trincomalee to Werteltivoe, about 16 miles west of Paneugamma.

Ohundamallé, a large rock on the road from Hambantotte to Batticalo, 12½ miles from Kumukan. It has several tanks of fresh water on it, and is regarded by the Malabars, who compose

the population of the country, as somewhat sacred, from its being connected with certain traditions of SIVA having once made a descent on it with his consort.

Oodeville, a village and parish of Jaffna, in the province of Waligam, and one of the stations of the American Missionaries.

Ooma Oya, a river which branches off from the Mahawelli-ganga, and intersects the road from Kandy to Badulla, 5 miles from the Kurundoo oya. It often rises to a considerable degree; and in January 1818 was so high, that Captain BLANKENBURGH was obliged to pass his men over upon a hanging foot bridge, leaving behind all the heavy baggage. *(Ceylon Gazette.)*

Oonadiya Parwatte (the hot water mountain), a bluff mountain, on the road from Ratnapoora to Adam's Peak, so called from a tradition that formerly a boiling spring existed on its summit. *(Colombo Journal.)*

Oorelya, a village in the province of Yagampattoo, 10 miles east from Chilaw. It contains a small population, and is only remarkable for a *Wihare.*

Oori Aar, a small inlet of the gulf of Calpentyn, which is crossed by travellers about 7 miles south west of Calpentyn. This inlet is of great service in supplying the salt works at Nachikally with water, and besides abounds with excellent fish.

Ootarapalatta, a province of Chilaw, at its southern extremity, containing 2512 inhabitants.

Oottooankande, a village and rest house on the road from Colombo to Kandy, by Kaddooganava, 10 miles from Ballapane, and 16 miles from Kandy. It is also one of the Mail coach stations.

Ouladangawa, a village on the road from Kurnagalle to Trincomalee, 6 miles from Innamallowa. About 4 miles from this village is the ancient fortress of Seegiri, and there is a good path to it.

P A D

Padenia, a village of Pahaladolospattoo, in the Seven Korles, situated on the road from Putlam to Kurnagalle, 43 miles east of the former place. It has a *Wihare*, which was for some time occupied as a military post, and then restored to the priests in consequence of the insalubrity of the place.

Palekuda, a small village in the province of Akkarapattoo, situated about 8 miles to the south of Calpentyn. This place is celebrated for a Roman catholic chapel dedicated to St. Ann, which attracts a prodigious number of pilgrims from every part of the Island, and even from the coast of Coromandel. The anniversary of the Saint's day falls on the 26th of July; but here it is commemorated on the Sunday following. During this occasion a great number of boutiques are set up in the vicinity, and the place wears almost the appearance of a fair. On ordinary days a swarm of paupers occupy the spot, and live on the alms distributed to them by casual pilgrims.

Palgamam, a village of Porativoe, situated in a north-westerly direction from Batticalo, and is remarkable for a temple, sacred to the five *Pandawa* heroes. During the principal annual festival, which continues for ten days, a large concourse of people collect at the village, and those who have bound themselves by vow, walk barefoot over a bed of burning coals.

Pallawarajenkattoe, a village and parish of Jaffna, in the province of Pachallepalli, situated towards its southern extremity. It is a desert tract, and has no more than 200 inhabitants. The village however is tolerably good, and has a very considerable tank, affording means of cultivating an extensive plot of paddy fields. Here is a rest house for travellers, which stands about a mile and a half from the sea.

Pallegamme, a village in the Lagelle Korle, about 16 miles north west from Hanwelle, and 24 miles west of Bintenne.

Here Captain GLENHOLME was stationed for some time, to intercept the flight of the rebel chief MADUGALLE, the direction of whose retreat having been reported to be towards that part of the country. *(Ceylon Gazette.)*

Pallekandel, a village situated on the north east side of Pomparippo, about one mile from the rest house, from which it is however concealed by a strip of thick jungle, much infested by elephants. It has a considerable extent of paddy land, which is cultivated by means of an artificial tank of some size. The forests in the neighbourhood swarm with game, and also furnish many varieties of useful timber.

Pallepattoo, a division of Hewagam Korle, which contains 37 villages, and 5646 inhabitants.

Pallepattoo, a division of Salpitty Korle, extending mostly along the sea coast, having 90 villages, and 20,729 inhabitants.

Pallepattoo, a division of Morruwa Korle, which contains 19 villages, and 3881 inhabitants.

Palliwaseltorre, a village of Akkarapattoo, situated on the gulf of Calpentyn, 5 miles south west from Calpentyn. It has about 1000 inhabitants, and carries on a small manufacture of cloth. There are great numbers of black cattle, and also asses, but the latter are turned to no account.

Panangamme, a considerable village in the Wanny, situated on the road to Trincomalee, 20 miles east of Wertalturoe. It was formerly the residence of a *Wannichy;* but is now, with the surrounding district, included in the collectorate of Manaar. Here are many paddy fields, and the dwellings of the inhabitants lie amongst cocoanut and tamarind trees.

Pandatirippo, a village and parish of Jaffna, in the province of Waligam, containing 3475 inhabitants, who for the most part are Christians of the Romish communion. The village

stands about 3 or 4 miles west of Tillipally, and had formerly a magnificent church, and a house adjoining built upon arches, with two spacious rooms and gallery, fine gardens, and a fish pond. The American Missionaries having obtained the permission of government, have repaired the church and dwelling house, and made the place one of their stations in the district.

Panduwas Nuwera, one of the ancient capitals of Ceylon in the early period of the Singhalese history. It stood on the banks of the Deduroo oya, in the province of Hatrabhage, in the Seven Korles, east of Kurnagalle, and took its name from its founder PANDUWASA, who ascended the throne 504 years before the birth of Christ. Very few remains of the city are now in existence, and the site can only be traced by the mouldered ruins of the royal palace and temples.

Panebakry, a village, within 6 miles of Colombo, on the road to Kandy; so called from the pottery established there. It contains some good houses, beautiful paddy fields, and gardens abounding with a variety of fruit trees.

Pangragam, a considerable village pleasantly situated on the right bank of the Mahawelli ganga, having a large Moorish population.

Panichankeny, a village and river of the same name, on the road to Trincomalee, 39 miles north west from Batticalo. The village is completely enveloped in jungle, inhabited by *Wedas.* Its chief attraction consists in the extensive salt works in the neighbourhood.

Panniagalle, a village on the road from Colombo to Badulla, about 7 miles from the old boundary of the Kandian country, and 20 miles from Ratnapoora, having a large temple.

Panoa (Panahe), a province of Batticalo, at its south east extremity. It ranks below most of the other provinces in

extent and population. It contains only fourteen villages (of which the greater part scarcely deserve to be so called), and the whole number of the inhabitants does not average more than 700. In general features, it bears quite a different character from the rest of the provinces; for instead of the uniform flatness which is observable in them, here we find a succession of rocks and hills, now and then interrupted by extensive plains and thick forests.

Pantura (Panadura), a large and populous village in the district of Caltura, situated on the south bank of a river which falls into the sea, 15 miles south from Colombo. It received its name from a contraction of the Singhalese words "*pambun-ratta,*" or "the country where lamps were broken;" and is conjectured to have been so called from the story of the devils having broke, in one night, the 1000 lamps which had been placed there by king WIJEYA BAHOO in honor of BUDHA, of whom he was a zealous votary. It is a place of considerable traffic, having a custom house, and much arrack is distilled in the neighbourhood. The population in 1814 was estimated at 1109, and the second *Maha Modliar* of the gate is ex-officio the chief *Vidhan* of the village. It has also a court house, and is the station of a magistrate. The rest house stands opposite the ferry, and is a neat and convenient building. The Wesleyan Mission chapel at this place was erected in 1823, under the superintendence of Mr. M'KENNY, one of the Missionaries, and was opened for Divine service, in presence of Sir RICHARD OTTLEY, in the same year. It has two dwelling houses attached to it, and a school conducted with much regularity.

Paragoda, an extensive valley, situated below the Hangram-kotowa pass, on the confines of Matele, in the way towards Tumpany and the Four Korles. It contains a number of well inhabited Moorish villages; and besides the paddy which it produces, is clothed with rich herbage, affording pasture to cattle, of which there are great numbers.

Paramakande, a small hill in Demelepattoo, about 15 miles east of Putlam, noted for a *Wihare*, which stands at the base, and also for a cave from which the natives formerly obtained saltpetre. Tradition says that it had its name from PARAMESWARA KOOMAREYA, a prince who resided there in ancient times.

Parankandel, a village about 5 miles to the east of the rest house of Mantotte, in the province of the same name. It contains a scattered population of different castes, a great proportion of whom are Vellalas. There is a large church, enclosed by a low mud wall, in which the Roman catholic Missionaries on the Island were accustomed to hold their annual conference, until they removed their head quarters to Colombo. The feast of the Ascension of the Blessed Virgin, which falls on the 15th of August, is celebrated here with great pomp, and attended on the occasion by devotees from every part of the district of Manaar. Adjacent to the church stands a number of tamarind and margosa trees, and there are around the place several extensive paddy fields, well cultivated and watered by two tanks of considerable size.

Pasdoem Korle, a province of Caltura, comprehending three smaller divisions, in which there are 106 villages, and 14,016 inhabitants. There are seven schools in the province, supported by government.

Pasimadom, a desolate village, situated on the new road to Anooradhapoora. It derives its name from the immense quantity of green glass bangles found there; which has led to the belief that a manufactory of that article must have existed there in former times.

Passbage, a village situated at the confluence of the Kotmale and Mahawelli ganga. It was once a military station, and had a post on a high hill, about 50 feet above the level of the river.

Passera, once a small military post, lies in a valley situated between Namunukulakande and Lunugallekande, 8½ miles

from Badulla on the road to Hambantotte. The fort stood on the top of a hill, above a torrent, and commanded a view of the valley, which is well cultivated and tolerably populous.

Pedro (St.), a small village, about 3 miles north west of Manaar, so called from a church dedicated to Saint Peter. It has a fine harbour, and was formerly the depôt for the chanks fished along the coast, previous to their exportation to Bengal. About a mile west of this village, completely enveloped with jungle, stands a round tower, now quite out of repair, supposed to have been built by the Portuguese as an observatory, or watch tower, for noticing the approach of vessels; or, as others say, by the early Mahomedan settlers.

Peliagodde, a village of Adikaripattoo, in the Hina Korle, situated on the north side of the Kalani ganga, about 5 miles north east of Colombo. It is one of the dispense villages, of which the second *Maha Modliar* is the chief. It supplies the market of Colombo with coffee, jaggery, arekanuts, betel leaves, and also with different sorts of fruits and vegetables. The inhabitants amount to about 800, and have, besides a school, two small chapels, one belonging to the Protestants, and the other to the Roman catholics. There is also a granary, formed of planks, in which the government collection of paddy tithes is deposited.

Pereatory, a considerable village, situated on the right bank of the Mahawelli ganga, 10 miles from Catoopelane. It was here that Captain Anderson crossed the river with a party of troops on his march from Batticalo to attack *Bintenne*, in February 1815. It contains fifty Moorish families, who are neither under the *Wedas* nor the Singhalese, but have their own headman. *(Colombo Journal.)*

Periwellipattoo, a province of Demelepattoo, situated to the south east of Putlam. It is bounded on the east by Karambapattoo; on the west by Putlampattoo; on the south by Panditapattoo; and on the north by Rajawannia and Kiri-

mettiapattoo. The Mee oya, enters the province near Tarasupadi, and runs through its whole extent in a north west direction, until it falls into the gulf of Calpentyn. It has no hills, or considerable heights, except the one called Paramakande, which has a very ancient *Wihare* at the base. The soil is sandy, but intermixed in some places with whitish or red clay; and the inhabitants cultivate large quantities of paddy and fine grain. There is a numerous breed of buffaloes and cows, and the forest abounds with game.

Perrumamadoo, a village situated about 9 miles from the lake of Kandelle, on the road from Trincomalee to Kandy. It is the first village in the Kandian territory, after crossing the limits to the east,—which were marked by a very large tamarind tree; and here Mr. HUGH BOYD, ambassador from Lord MACARTNEY to the late king of Kandy, made a halt of two days, both in his route to and from Kandy.

Pesálé, a considerable village on a sandy beach near the sea, about 8 miles north west of Manaar, which from its peculiarly advantageous situation for fishing, has for a long time been a place of some note on the coast. The name of Pesalé is composed of the two Tamul words *pé,* devil, and *sálé,* a hall, and is believed to have been so called from its having once abounded with

> " Drug-working sorcerers, that change the mind ;
> Soul-killing witches, that deform the body ;
> And many such like libertines of sin."
>
> SHAKESPEARE.

It was long a port of entry and export, and had a custom house, which was abolished in 1822. The inhabitants (the chief part of whom are Parrawas) are estimated at above 1000, who employ upwards of 200 canoes in the fishery. It was here, according to tradition, that the celebrated Missionary FRANCIS XAVIER effected his first landing, and proclaimed the doctrines of his communion with such distinguished success. When the Portuguese were masters of the

place, they erected a very splendid church at some distance from the beach; but as it had crumbled into ruin, the present inhabitants have built a new one in its neighbourhood.

Pichampitty, a small village in the province of the Wanny, situated in the midst of jungle, about two days journey to the east of Arrippo. It was once the resort of an immense number of pilgrims from almost all parts of the Island, on account of the miracles said to have been wrought in the Roman catholic chapel, dedicated to St. Anthony, which stands there. The offerings collected on the anniversary of the Saint's day amounted to many thousand Rixdollars; but it has now lost all its celebrity, and scarcely any pilgrimage is undertaken.

Plopalle, a village and parish of Jaffna, in the province of Pachellepalli, having 678 inhabitants. The soil is light and sandy, but well calculated for growing palmyra trees, of which there is a great abundance. The village had formerly a large church, which, on account of the place having been subject to incursions of the Kandians, was surrounded by a high wall with port-holes, in the nature of a redoubt. The forests in the neighbourhood produce the wood called Jagerswood, and it formed an article of export to the coast of Coromandel during the government of the Dutch. *(Baldæus.)*

Pohalpittia, a village on the banks of the Kotmale ganga, situated in the midst of a country abounding in rich fields, fruit groves, and neat cottages. It was once a military post, but now abandoned.

Point Pedro, a large village and parish of Jaffna, in the province of Wadamarachy, situated at the northern extremity of the Island, having 8381 inhabitants. It is called by the natives *Parettitorre*, or "Cotton Harbour," from the great quantity of cotton formerly produced here; but the Portuguese changed it into *Puntas das Padras*, or "rocky point." The

village stands in north latitude 9° 51', and east longitude 80° 25', about 21 miles north east of Jaffnapatam, and possesses a fine harbour, where vessels find a safe anchorage. It is the station of a magistrate and assistant custom master, and carries on a considerable trade with Madras, and other places on the Coromandel coast; exporting palmyra timber, and importing grain, cloth, &c.

Here was formerly a handsome church built by the Dutch, and when BALDÆUS visited it in 1661, numbered 300 auditors, besides 1000 children, who were taught in the school attached to it; but it has lately been demolished, and the Hindoo religion has regained its predominancy. The Wesleyan Missionaries have however formed an establishment and erected a chapel, and the Roman catholics too have their place of worship at Point Pedro.

In a war between the Dutch and English, the former built a fort here, but scarcely a vestige of it remains at present. BALDÆUS mentions a smart engagement having taken place between the Dutch and the Portuguese, and that during the siege of Jaffnapatam the latter expected to land their succours at this place, but were frustrated in the attempt.

Pollannaroowa, an ancient city of Ceylon, now in ruins, is situated in the province of Tamankadawe. King PAISOOLOO SIRISANGABO 3d, who ascended the throne at Anooradhapoora in the year 702, intending to make this city the seat of government for the future, established himself there in the latter part of his reign; but on his death, his successor, WALPITTI WASIDATTA, conveyed back the regalia to the former city, and abandoned the latter. AGGRABODHI 4th, whose reign commenced in the year 769, was induced to make Pollannaroowa the capital; and it continued to enjoy that distinction, with little interruption, till the year 1319, when BHUWANEKA BAHOO 2d. bestowed the title on Kurnagalle, and fixed himself at that city.

It would appear that Pollannaroowa was a city of great extent and magnificence; as at the period when PRAKRAMA

BAHOO 1st. sat on the throne it was surrounded by a rampart, and the greater streets extended 28 miles, the lesser ones 16. Besides a palace of seven stories high, and two edifices of five stories for priests and devotees, and the coronation-hall of three stories, in the garden of MANDA-OODEYANA, all built by the above king, and the *Rankot Dagoba* built by his queen; there were several hospitals, and a college for medical students erected by the king DAP-POOLA 1st., and also a most superb structure of several stories high, in which a splendid golden image of BUDHA was enshrined, and which was commenced in the reign of MI-HINDOO 1st. and completed in that of his grandson MIHINDOO 2d. The place was repeatedly taken by the Malabars, and recovered by the Singhalese; but the last time the Malabars obtained possession, they completely demolished and reduced it to its present state.

The following is a description of the ruins at Pollannaroowa, as extracted from the Ceylon Almanac, and it cannot fail to interest the reader.

"The temples and buildings at Pollannaroowa, are in much better preservation than those at Anooradhapoora, but cannot be compared to them in point of size. The extent of the city also corresponds with the diminished splendour and population of Ceylon in the twelfth century, compared to what it was in the first century of the Christian era; at which time the walls of Anooradhapoora were completed.

"In several of the buildings at Pollannaroowa the proper arch is to be found *in form*, but the principle of it does not appear to have been understood; as in general the side walls, whether of windows or chambers, approximate by each line of bricks projecting a little beyond the lower one, and leaving but a small space, which has been filled up on the principle of the wedge.

"The section of the large building constructed in this way, would resemble a parabolic curve. The most remarkable building at Pollannaroowa is the *Jaitawanaraama*, into which you enter between two large polygonal pillars; these form the

termination of the two side walls of an exterior chamber. The interior apartment is much broader, and opposite to the entrance is a figure of GAUTAMA BUDHA about fifty feet in height. On the outside appear two rows of gothic windows; the upper row is closed, and appears always to have been so. The walls are of great thickness, built of brick, and at one part have a moulding of stone like a verandah; the height of this building is about fifty feet, and the pillars are neatly ornamented.

"The *Jaitawanaraama* is said to be an exact resemblance of GAUTAMA BUDHA at Sewatnowera in Kosolratta.

"On a mound opposite to the entrance of *Jaitawanaraama*, are a number of stone pillars, the remains of Gamsaby Mandapa.

"From the face of a long and perpendicular rock, three gigantic figures of BUDHA have been formed; they are in the usual positions,—sitting, standing, and reclining; the last of which is upwards of forty feet in length. Between the sitting and standing figures, the Isuramuni or Kalangalla *Wihare* has been cut in the rock; and in this temple part of the stone has been left, and shaped into the figure of BUDHA on a throne. The two pillars in the front wall are also part of the solid rock.

"The *Dalada Malegawe* (palace of the tooth) is a small building of excellent masonry and neat architecture; it is built of hard stone, which retains the admirable sharpness of the original cutting: the roof is flat, and formed of long stones. *Thuparaama,* more commonly called the *Rankot Dagoba,* is the highest at Pollannaroowa. Around the base, but forming part of the Dagoba, are eight small chapels, and between each, an ornamented projection. Its height from the platform is now 159 feet, and like the other ruins, it is covered with large trees and creeping plants.

"The *Sat Mahal Prasada* is a handsome pyramidical building. There is nothing remarkable in the ruins of the *Matte Daga, Poeyga, Lanka Baama, Meresewatte, Keree Wihare,* and several other religious buildings which we visited.

"The *Banage* is encircled by a fence of curious construction, in which the two lines of longitudinal bars are of stone, as well as the pillars.

"The palace of PRAKRAMA BAHOO 1st., is situated on the borders of the Toopawewa, the waters of which were carried through the buildings, and poured by an ornamented spout into the king's bath, which is a large circular place built of hewn stone.

"There are two stones covered with inscriptions; one of these, neatly ornamented, is twenty five feet in length, and four in breadth. The characters are small and beautifully cut, and for the most part Singhalese; the subject principally treated of, is the reign of the king KIRTI NISSANGA." (*Ceylon Almanac.*)

Pomparippoo, a province of Putlam, bounded on the east by Nuwerakalawe and Demelapattoo; on the west by the gulf of Calpentyn; on the north by the Moderegam river, which separates it from the district of Manaar. It is about 23 miles long, and from 8 to 10 miles broad, and contains 35 villages, and 498 inhabitants. The face of the country exhibits an expanse of large forests, diversified with open tracts; and skirting its western borders, a ridge of hills runs up to Koodremalle point. It is supposed that the name *Pomparippoo,* or *Pomparappee,* signifying "the golden plains," was bestowed on this province on account of its excellent soil; but owing to a deficiency of population, the operations of the plough are now very circumscribed, and the annual produce of paddy seldom averages more than 3 or 4000 parrahs. It abounds with cattle, and carries on a trade with Colombo in ghee, honey, bees' wax, and deer's horn.

In this province there are the ruins of many ancient buildings, and also of a very large tank called Bawalle Kolam, which indicate that this part of the country, at present overgrown with jungle, was formerly well populated, and in a most flourishing condition. According to a copper sannas, or letter patent, dated in the year of Sakha 1469, (corresponding

with A. D. 1547) NAWARATNA WANNIYA, a *Mookwa* chieftain, obtained the province from the then king of Seetaawaka in hereditary possession or *paraweni;* but it did not long continue in his family, for on his death his heirs parcelled it out, and transferred it to other individuals.

Pomparippoo, a small village, and the head of the above province, situated on a large plain, about 31 miles north from Putlam. It has a rest house built of stone, and in the neighbourhood where the people attached to the post reside, there are some plantations of plantain trees, and a vineyard. The surrounding country exhibits some openings bounded by the jungle, and the plain immediately fronting the rest house is covered with herbage.

Pomparippoo, a river which takes its rise from the mountains in Matele, and embodying itself with the waters of the Kalawewe tank (15 miles north of Damboolla) meanders through the province of Nuwerakalawe in a north west direction. After it enters Pomparippoo it divides itself into five branches, and falls into the gulf of Calpentyn. The Singhalese call it Kalawa oya, from its passing through the tank of that name; though some will have it to be derived from the circumstance of the ancient inhabitants of Nuwerakalawe having bathed in its waters, first rubbing their bodies with turmeric *(kaha)* which had been sent to them as a present by the king of Kurnagalle, as a mark of their contempt for him. It abounds in fish, but is chiefly remarkable for the great number of alligators which are seen in it. The principal branch of this river runs four miles north below the rest house of Pomparippoo, and is fordable except after the heavy rains.

The remains of a stone bridge, built over this river by the king MAHA SEN, upwards of 1500 years ago, were discovered by Captain FORBES, in his journey from Kurnagalle to Anooradhapoora, in 1826; and we cannot do better than extract an account of the same as published in the Ceylon Almanac.

" Near where we crossed the Kalawa oya, are the remains of a stone bridge, consisting of a pier of considerable length, projecting into and contracting the stream, which runs both broad and rapid. The stones are from 8 to 14 feet in length, laid in regular lines, and some are jointed into one another; each course recedes a few inches from the edge of the one underneath; and this form, which offers less direct resistance to the current, gives additional strength to the building. The end of the pier has been swept away, but the extremity of what remains was 18 feet above the water, and 6 feet above the causeway.

" In the rock which forms the bed of the river, we could distinguish square holes where pillars had been placed, and the bridge has been completed by laying long stones or beams of wood on these, so as to connect the different parts of the structure." *(Ceylon Almanac.)*

Poneryn (Pooneri), a village and parish of Jaffna, in the province of Pachellepalli, situated on the road to Manaar. The village has a small fort built by the Dutch, and a rest house for travellers. It is the seat of a magistrate, and contains a tolerably large population, with extensive plots of paddy land, diversified with clumps of cocoanut and palmyra trees.

Porativoe, a province of Batticalo, situated towards its south west side, containing but four villages, surrounded with paddy fields, and prodigious forests of excellent timber.

Porativoe, the principal village in the above province, situated about 10 miles south of Batticalo. It has a large temple sacred to SKANDA, entirely built of stone, and surrounded by a wall of the same material. The inhabitants of the village are exclusively Mookwas; but in the neighbourhood there is a considerable number of gold and silver smiths.

Potane, a village on the road to Batticalo, 10 miles north east of Yalle. It is surrounded with low jungle, and has a large rock with a reservoir of water on it.

Potane, a village, once the seat of a Wanniya, now a mere desert, is situated about 10 miles north east of Carrativoe. There are some ruins, which are conjectured to be the remains of a Hindoo temple, and a bath generally attached to such edifices for the purpose of performing ablution.

Puludiwayel, a village of Akkarapattoo, about 5 miles south west of Putlam, and nearly 24 miles south of Calpentyn, having a small manufacture of cotton stuffs, and some plantations of cocoanuts and plantains.

Pungudutive (Middleburgh), a small island on the south west of Jaffna, is about 10 miles in circumference, and contains 2415 inhabitants. Fish and oysters are caught in great plenty, affording employment to the greater part of the population, as the ground being rocky is unfit for cultivation. Goats abound in the island, and their milk is generally curdled and made into ghee for exportation. There was formerly a Protestant church and school here, but both have long since disappeared.

Punnalle, a village in the parish of Chargany, north west of Jaffnapatam, which has a very ancient temple enclosed by a high wall, having a fine gateway It is dedicated to VISHNU, and the feast, which is celebrated in the month of August, lasts ten days.

Putlam, a district formerly belonging to the Malabar provinces, but now included in the dissaveny of Colombo, having been annexed to the collectorate of Chilaw since the year 1806. It is bounded on the east by Demelepattoo and Nuwerakalawe; on the west by the gulf of Manaar; on the south by Chilaw; and on the north by the Moderagam river. In length it may be computed at 48 miles, while the breadth

varies from 8 to 16 miles. It comprises six provinces, the names of which, and the population, are exhibited in the following return for 1831.

Putlam	2477
Calpentyn................	2498
Akkarapattoo	5666
Pomparippoo	498
Rajawannipattoo..........	96
Kumarawannipattoo	427
TOTAL......	11,662

The general feature of the country—if we except Pomparippoo—is uniformly flat, and the soil is well calculated for agriculture; but the greater part is uncultivated and waste, from the frequent long droughts to which the country is subject, and the want of capital for repairing the tanks, in which the waters of the periodical rains were formerly secured to answer for such occasions. In 1831 the average produce of paddy amounted only to 20,062 parrahs, and that of fine grains to 1961. It produces a considerable quantity of cocoanuts, which form the greatest item of its export to the coast of Coromandel. Palmyra trees also abound, but the inhabitants do not derive much profit from them. Tobacco and cotton are cultivated in many parts, and chaya root grows wild all over the district. Of fruit trees it has neither jack nor orange; but boasts of a variety of other sorts, such as mango, bread fruit, custard apple, pine apple, wood apple, guava, pomegranate, shadd ck, papai, plantain, and grape of both kinds. There are also plenty of sweet potatoes and yams, and almost all the vegetable products useful for culinary purposes as well as medicine. Its manufactures are chiefly confined to salt, a coarse kind of cloth, jaggery, cadjans, coir rope, fishing nets, baskets, and a small quantity of earthenware; and it supplies the Colombo market with cocoanut oil, and cow ghee.

The inhabitants are composed of Malabars, Moors, and Singhalese, with a comparatively small proportion of Burghers.

The number of persons professing the Mahomedan religion is estimated at 6962.

Putlam, one of the provinces of the preceding district, situated along the shore of the gulf of Calpentyn. To the north it is bounded by the mouth of the Welukkey aar; to the south by the channel near Odepankarre; to the east by the province of Rajawannipattoo and Kumarawannipattoo; and to the west by the above gulf. It is about 20 miles long, and from 4 to 6 miles broad, but exhibits very few traces of cultivation, and a great part of it is covered with jungle, and much infested with elephants. It possesses an extensive manufacture of salt, which renders it of some consequence, and attracts the Kandian caravans at all times. It contains 18 villages, eight only of which are inhabited, and consist of a varied and scattered population, who chiefly earn their livelihood by manufacturing salt and cloth, catching fish, and trading to the interior; for which latter purpose they now possess great facility, on account of the formation of a new road from Putlam to Kurnagalle, planned and accomplished under the superintendence of the late THOMAS RALPH BACKHOUSE, Esq.

From this province a great number of bullocks for slaughter, cows' ghee, deer's horn, gingely, and fine grains are exported to Colombo; and English cloth, spices, sugar, iron, steel, and a variety of other articles, are imported in return.

Putlam (Putalam), a small town, and the head of the foregoing district and province, is situated on the south east shore of the gulf of Calpentyn, 85 miles north east from Colombo, in 8° 5' north latitude, and 79° 51' east longitude. It originally bore the name of *Magultotamune*, or "the port of marriage," from the circumstance of WIJAYA RAJA, the founder of the Singhalese dynasty, having, after his disembarkation (which is affirmed to have taken place in the neighbourhood) married the princess KOOVAINI, who lived in solitude in the town of Tamana Nuwera, six miles east of it; but of which

there are now no traces. The present appellation is derived from the Tamul words, *pudu* "new," and *alam*, "salt pans," and was most probably bestowed on it, after the inhabitants began to manufacture that useful article at the place. It is supposed to be the *Battala* visited by IBU BATUTA, in the 14th century; and is mentioned in KNOX's Historical Relations of Ceylon by the name of *Portaloon.* In the Singhalese times it was one of the royal villages belonging to the *Gabada*, or treasury, of the kings of Kandy, and the seat of a *Dissave*, who presided over the high tribunal styled Mudramadoo, composed of eighteen *Mookwa* chiefs bearing the title of *Wanniyas.* The Portuguese took possession of the place in 1636, and shortly afterwards erected in the vicinity a very large church, which they appointed as a kind of head quarters for their Missionaries, and as the place for holding their annual meetings. According to some accounts the number of native Christians belonging to this church amounted to more than 2000, but when war broke out between the Portuguese and the king RAJA SINGHA, the former were compelled to surrender the place to the latter, who shortly after ordered the church to be demolished, and obliged the Christians, as the sworn allies of his enemy, either to abjure their faith or expatriate themselves, which many did. At the time when RAMANATHA, a Chetty, was *Dissave*, the king NARENDRA SINGHA, on his way to Nawekadoe to assume the sword of state, made a visit to Putlam, and was so much pleased with the conduct of the Moorish chiefs on the occasion, that he presented them with a flag inscribed with the arms of Kandy, and also two chouries, and eighteen silver tassels, which are preserved in their principal mosque, and carried out in their religious processions. In 1766, the Dutch under Captain IMHOFF made themselves masters of the place, and soon afterwards built a mud fort, surrounded by a moat, on the south side of the town, about 800 yards from the cocoanut topes mentioned in the line of road. During the period the Dutch held possession of Putlam, they established, after the model of the ancient tribunal, a court of justice

called *Landraad*, composed of twelve *Wanniyas*, under the presidency of the Directeur Opperhoofd of Calpentyn, and also placed a factor to transact their mercantile concerns in the place.

Half way between the fort and the town there formerly stood a large government house in which the Landraad was held, and other public business transacted; but since the surrender of the place to the English it has been razed, and two new buildings erected in its vicinity; of which one is occupied as the cutcherry, and the other as a rest house for travellers.

The town consists of a few hundreds of small houses constructed of mud, and thatched with olas, which are chiefly made by Moors, who form the majority of the population. In the centre of the town, and contiguous to the bazar, stands a very remarkable tree, well worthy the attention of the traveller. It is called in Tamul *Papparappooli* or "the giant's tamarind," and *Peroukamaram* or "the great tree." From the testimony of the oldest inhabitants it appears that it has stood for nearly a century. It has much the appearance of a rock, being very black, and the circumference at its base is 45 feet. About 8¼ feet from the ground it divides into two stems, rising almost perpendicularly, one measuring 22½ feet, and the other 26¼ in circumference, and from these spring numerous lesser branches spreading to a considerable extent; but they are so thinly covered with leaves that they afford but a partial shade. The height is not proportionate to its great bulk, being not more than from 70 to 80 feet. The leaves are used medicinally in bringing forward tumours; they are also used to feed goats. The blossom is white, but possesses neither fragrance nor beauty;—the fruit is of an oblong shape, about five or six inches long, and three or four inches thick, the outer surface being hard and covered with a downy substance;—the pulp possesses both acidity and sweetness, and is eaten by the natives. Near this tree there formerly stood a very handsome mosque, the base of which alone is now visible. Independent of several small mosques for the performance of their daily

devotions, the Moors have a fine mosque on the margin of the gulf, to the left side of the high road, surrounded by a low wall;—the gateway is surmounted by a few pillars, raised in the form of a minaret, and in this mosque they assemble for public worship on Fridays and other holy days.

The soil of Putlam is impregnated with salt, and cocoanut trees do not flourish in that perfection which they do at Calpentyn. There being no good water, the inhabitants have no alternative but to use the brackish water which the many wells in the place supply, or proceed to the adjacent village to fetch better. There are several tanks in the neighbouring plain, in which rain water is secured.

Putlam was formerly a place of considerable trade, and the coast vessels resorted to it in great numbers, and brought large cargoes of piece goods, consisting of long cloths, chequered chelas, comboys, croomals, and handkerchiefs, which they exchanged for arekanuts, coffee, and black pepper. At present its trade is chiefly confined to the interior, a barter being carried on for paddy, rice, arekanuts, coffee, black pepper, cotton, and jaggery, in exchange for salt-fish, salt, cloth, copper articles, and chank rings.

There is a good number of weavers settled at the place, and upwards of sixty five looms are in operation in the manufacture of coarse cotton goods for the Kandian market. There were also formerly many dyers and painters of cloth, who carried on their trade on a grand scale, but at present very few can find employment.

The salt pans are situated in an extensive plain about two miles from the town, and the water for the manufacture of salt is conveyed to the spot by canals cut from the gulf. The quantity annually manufactured amounts, on an average, to between 100,000 and 150,000 parrahs. In 1831 government realized by the sale of this article at Putlam alone nearly 2400*l.*, independent of the exportations to outstations.

The forests in the neighbourhood afford timber of every kind, (calamander excepted) and are the haunts of elephants, bears,

cheetahs, &c., besides every description of game, which often attract large parties of sportsmen from Colombo.

Puttoor, a village and parish of Jaffna, in the province of Waligam, having 3486 inhabitants. The Wesleyan Missionaries had formerly a school at this place.

Pyagalle, a considerable village, 5 miles south of Caltura, on the road to Galle. It is very populous, and has a neat church belonging to the Roman catholics. Arrack is distilled here in great quantities, and a brisk trade is carried on with the Coromandel coast in this article, as well as copperahs, cocoanuts, and cordage.

QUI

Quiparawa, a small lake on the east side of Kattakadoo, so called from the abundance of *Qui* fish which are found in it. It is connected with the Chilaw canal, and at the northern extremity, where it is contracted into a small channel, there is a wooden bridge thrown over. The bottom is a blue clay, and a person once jumping into it, and coming out covered with this mud up to the knees, obtained for it the name of "*Blue Boots*," by which it is now universally known among Europeans. The neighbourhood both right and left, to the extent of 500 yards, is full of bogs of adhesive clay of the same description, and it is extremely dangerous for horses or cattle to cross in wet weather.

RAG

Ragampattoo, a division in the province of Alutkoor Korle, having 65 villages, and a numerous population.

Rajawannipattoo, a province of Demelepattoo, part of which has been long annexed to the district of Putlam. It is about 32 miles long, and 8 miles broad in the widest part. The inhabitants, who amount to about 400, are scattered over its surface. It is very much overgrown with jungle, and infested with elephants, so that the cultivation of paddy is carried on to a very small extent when compared with that of the other provinces.

Raly, a village in the parish of Batticotta, west of Jaffnapatam, and the residence of VISWANATHA SASTRI, the almanac maker for the Malabars.

Rambodda, a small village in the Kandian provinces, containing about 20 houses and 60 inhabitants, is situated at the extremity of a very extensive plain, beautifully interspersed with undulating hills, on the road from Kandy to Nuwera Ellia. There are two beautiful water falls visible from the rest house, and which in the rainy season have a grand effect. The rest house is newly built at the expense of government, and is a substantial building, containing seven rooms – three of which are large and commodious. It is 35 miles from Kandy and 15 miles from Nuwera Ellia, the road to which is through one of the thickest jungles in Ceylon.

Rambooken, a pleasant village on the bank of the Kalu ganga about 12 miles north east of Caltura. It is a very extensive place, containing about 2000 inhabitants, and has a school belonging to the Wesleyan Missionaries.

Ranny, a village and rest house, on the road from Hambantotte to Tangalle, 11 miles west from Walewy, and 9 miles north east of Tangalle. A river of the same name runs through the village and falls into the sea, and is so deep after the heavy rains that it cannot be forded.

Ratmalàne, a village 8 miles south of Colombo, having a great number of houses, two churches,—one Protestant and one Roman Catholic,—one government school, and about 1400 inhabitants, the greater part of whom are employed in the cultivation and peeling of cinnamon.

Ratnapoora (the city of rubies),—so called from the gems which are found among the hills and along the beds of the small rivulets in the neighbourhood,—a military post, and seat of the agent of government for the province of Saffragam, is situated 52 miles south east of Colombo, on the banks of the Kalu ganga, which is navigable thus far for paddy boats. The fort stands on a low hill on the right bank of the river, commanding an extensive and delightful view of the surrounding country, which is studded with beautifully wooded hills and magnificent mountains. Lower down the river, and about one mile and a half from the fort, is a village composed of a good number of houses, and a *Dewalle* of some size (occupying the site of an old Portuguese fort) dedicated to SAMAN, or LAKSHAMAM, who accompanied his brother RAMA to the conquest of Ceylon, and who is regarded as the tutelar deity of Saffragam. This temple is much resorted to, and a festival takes place at it in the month of July, and lasts about fifteen days; on which occasion the *Karandu,* or casket containing the relic of BUDHA, is carried out in procession every day by a priest, who sits on an elephant richly caparisoned. "In the former wars, the apartments of this temple," says Mr. CORDINER, "afforded excellent shelter for the troops, who found in several chests a greater quantity of silver and copper coins than they were capable of carrying away." On the road leading to the temple stands the agent's house, built in 1822. It is one of the best buildings in the interior, being wholly composed of granite, and having several good apartments. The bazar is extensive, and affords an excellent market for areka-nuts, cardamoms, and every other produce raised in the country. The climate, though generally hot, is considered healthy;

and the adjacent country yields abundant crops of paddy, and every description of fine grain. (*Davy*)

Ridépané, a hill of considerable size, over the top of which the road from Kandy to Badulla, by the banks of the Mahawelli ganga, has been carried. It is distant about one and a half mile from Badulla, and may be seen from that place.

Ruangwelle, a military post, and station of the officer commanding the Three Korles, is situated on a point of land completely surrounded by high hills contiguous to the junction of the Kalani ganga with the Gooroo oya, about 42 miles north east of Colombo. It having the advantage of a water communication with Colombo, by means of the above river the supplies for the interior were brought from thence, to this point, during the eventful period of the rebellion. About seventeen years back it was almost a dreary spot, frequented only by the Singhalese peasants, but since the British government has fixed upon it as a military post, and erected a fort there, a great number of tradesmen have settled from the sea coast and formed an extensive bazar. (*Davy.*)

Rygam Korle, a province of Caltura, separated on the north from Colombo by the river of Pantura, extends a considerable distance along the coast. It comprehends five divisions and 165 villages, and occupies a country well cultivated and producing every necessary of life. This province was formerly a subordinate principality, of which Rygam Bandara, the younger brother of Bhuwaneka Bahoo, 7th king of Cotta, was the founder; but for what series of years it retained that distinction is not known.

S A F

Saffragam (*Habaragamuwa*), an extensive province in the interior, bordering on the district of Caltura, which lies to the south west of it. It contains 1584 square miles, and 44657 inhabitants; of whom, according to the census taken in the year 1831, 25000 are exclusively employed in agriculture. The

surface of the country is much diversified, and presents a succession of magnificent mountains, rugged hills, beautifully picturesque vallies, and immense woods abounding with the most valuable timber. The Kalu ganga has its source in this province and traverses through it from east to west, and is navigable for paddy boats as far as Ratnapoora. The soil in general consists of a yellowish clay, intermixed with sand; but produces a large quantity of paddy, gingely, corakan, maize, gram, mustard, and a numerous variety of other grains. Arekanuts, coffee, pepper, jack fruit, kittul, talipot, and jamboo also abound; but it cannot boast of cocoanut trees in any great abundance. The inhabitants are Singhalese, who carry on the manufacture of arekanut cutters, arrows, spears, firelocks, silver snuff boxes, walking canes, umbrellas, talipots, and mats of different sizes and descriptions on a very large scale: a great quantity of jaggery is also made from the juice of the kittul tree. From the water communication which the Kalu ganga furnishes, the province possesses great facility for trade. It exports to the low country—particularly to Colombo—immense quantities of arekanuts, coffee, pepper, cardamoms, turmeric, precious stones, elephant tusks, deers' horns, bees' wax, honey, dornatel, dammer, &c., in return for which it imports cotton stuffs, tobacco, salt, salt fish, &c.—

In this province are found among the hills, and along the beds of the small rivulets, cat's eye, ruby, sapphire, tourmaline, and other gems, which the natives, with the permission of the local government, collect by sifting and washing the sand in large baskets with a sieve at the bottom.

Salpitty Korle, a province of Colombo, in which part of the metropolis is situated; and though small, takes the first rank in wealth and population. It comprehends two divisions, namely, Pallapattoo and Odugahapattoo; the former containing 91 villages, and the latter 17, and the population of both amounted in 1814 to 21992. The soil is composed of a reddish clay mixed with sandy ferruginous particles. It yields but a very small proportion of paddy, but this deficiency is fully

compensated by the numerous variety of yams with which it abounds, besides fruit trees common to the other provinces. The inhabitants have very little trade with the interior; but those who live in the maritime parts carry on an extensive traffic with the opposite coast in the articles of their manufacture, which chiefly consist of arrack, cordage, oil, &c.

Sammantorre, one of the provinces of Batticalo, situated on its south side. It is the smallest of all, containing only nine villages,—of which the one called by the same name is of some consequence, and in 1814 had 896 inhabitants, while all the rest together numbered but 618.

Sangany, a village and parish of Jaffna, in the province of Waligam, and the next north of Batticotta. It contains 4040 inhabitants, has a pottery and a daily market.

Seedoowa, a village of Dasiapattoo, in the Alutkoor Korle, situated about 8 miles from Negombo, and 3 miles off the Colombo road to the left. It is tolerably well inhabited, and contains a Wesleyan Mission chapel and school.

Seegiri, an ancient fortress, (now in ruins) is situated in the province of Nuwerakalawe, about 4 miles from Oulandangawa. It is affirmed that this fortress was built in or about the year 478 by KAASYAPPA 1st., who removed thither the treasures and regalia of the empire, and made it the seat of his government, to secure himself from the attacks of the Malabar invaders. The name *Seegiri,* or *Seehagira,* was bestowed on it from the rock on which it stood having been ornamented with the figures of lions. *(Ceylon Almanac.)*

Senakoodiyiruppoo, a village situated on the left side of the Kurnegalle road, in a grove of cocoanut trees, about a mile and a half east of Putlam. Near this village stood a church erected by the Portuguese, but afterwards demolished by the Kandyans when the former lost Putlam. It is the only place in all the neighbourhood where good water is to be found, and the inhabitants of Putlam obtain their daily supply from

the wells there. This place was once famous for its calico painters.

Sitawaka, once a royal residence, is situated on the Kalani ganga, about 30 miles east of Colombo, in latitude 7° 2' north, and longitude 80° 13' east. It probably received its name from SITA (the consort of RAMA), who is supposed to have been imprisoned in a grove somewhere in the neighbourhood. In the jungle adjoining the present village some parts of the ruins of the ancient city are still extant;—they consist of the foundation, and parts of the walls of the palace and *Wihares*, which latter are said to have been demolished by the Portuguese when they were masters of the place; and this is probable, from the circumstance of their having erected a small fort here, the remains of which are still visible on the Colombo side of the river.

In more early periods when the Island was under the dominion of no less than sixteen kings, the one who reigned at Sitawaka was acknowledged as supreme, on account of his descent from the legitimate stock of a prince of Tanassery, in token of which he was presented every year with a gold arm ring, on which were engraved sixteen heads; and a meeting of the kings was also held at the capital to celebrate a great festival which lasted sixteen days, corresponding with their numbers. In after times however, this mark of homage on the part of the other kings fell by degrees into disuse, and a spirit of independence began to prevail among them, though they made no objection to the king of Sitawaka bearing the nominal title of emperor.

When the Portuguese arrived at Colombo the seat of the empire was at Cotta, and Seetaawaka was the capital of a tributary king. Some time afterwards, when the emperor BHUWANEKA BAHOO 7th solicited the assistance of the Portuguese to secure the interests of his grandson DHARMA PAALA, who he intended should be his successor, MAAYA DUNNAI, king of Sitawaka (who was brother to the emperor), declared himself averse to the measure,—called in the aid of the Moors from the opposite coast, and laid siege to the city of Cotta; but he failed in his project, and having been furiously attacked

by the emperor and the Portuguese, was compelled to retire to Saffragam with great loss. He remained concealed for some time at Avisahawelle; but afterwards returned with all the force he could muster to his capital, where he resolved to renew the conflict. In the mean time, the emperor BHUWANEKA BAHOO was accidentally shot while on a water-party on the Kalani ganga with his European friends, and agreeably to prior appointment DHARMA PAALA (who was baptized by the name of DON JOHN, after DON JOHN of Austria) was raised to the throne through the power of the Portuguese. This was no sooner made known to MAAYA DUNNAI, than he marched to Cotta with a considerable force, and bravely attacked the new made emperor and his allies; but he was again vanquished, and forced to quit the field.

Some months had scarcely elapsed, when a large reinforcement of troops, with the Viceroy DON LOUIS TAYDO and his son, arrived from Goa; and after mature deliberation on the present situation of the emperor, it was resolved to destroy the power of the king of Sitawaka, who had proved such a turbulent neighbour; accordingly, TAYDO with a select number of troops marched to Sitawaka, and having compelled the king to fly set fire to the palace and returned to Cotta. A reconciliation however soon afterwards took place between MAAYA DUNNAI and the emperor, and the former again established himself at his capital. At his death, his son RAJA SINGHA 1st. succeeded to the throne, and renewed the former contests against the emperor and the Portuguese, towards whom he displayed a decided aversion. He succeeded so far in his attempt, as, in the course of a few months, to reduce the whole island under his power, with the exception of Colombo, Galle, Jaffna, and some other parts in the north; and he would have totally extirpated the Portuguese, but the mortification of a wound in his foot terminated his glorious career. After the death of RAJA SINGHA, the Portuguese gaining over to their side JAYA SURYA (amanuensis of the deceased monarch) took possession of Sitawaka and a great part of the low lands, and in order to be sure

of their acquisition, perfidiously murdered their benefactor after decoying him to Kandy, with a promise of uniting him in marriage with DONNA CATHARINA, daughter of WEERA BAHOO, the expelled king of Kandy. The dowager queen of WEEDIYE RAJA of Pollannaroowa, (sister to RAJA SINGHA) however, ascended the throne; but she was soon after made prisoner by the Portuguese, and her daughter only five years old banished to Goa. From this period we are to date the extinction of the town of Sitawaka as capital of the low lands, and the union of all sovereign power in the king of Kandy as sole monarch. It is said, that although it no longer continued to exist as the seat of royalty, the kings of Kandy found it requisite to pay so much deference to the people in favor of the extinguished monarchy, as to have the ceremony of inauguration performed in the palace there.

Seven Korles, a province of the interior, situated below the hills to the north west of Kandy; bounded on the east by the Dick oya, which separates it from Harispattoo; on the south by the Maha oya, which separates it from the Three Korles; and on the north by the Seemblagamuwa oya and Fuwerakalawe; containing 3728 square miles, and 102,987 inhabitants, in the proportion of 27 to a square mile. It was formerly divided into seven districts (whence it obtained the name of Seven Korles), but has been since sundered into twelve upper, and twelve lower provinces, under the appellation of Ehaiedolos pattoo and Pahaledolos pattoo. The surface of the country is generally flat in the latter, but in the former is diversified with hills and mountains, of which the Dolukande, near Hoonoopolie, is highest. The climate is not in general healthy, and endemic fever prevails at certain seasons, though irregularly, which is attributed to the influence of malaria, arising from swamps and marshes. The soil is for the most part fertile, yielding paddy and a large quantity of fine grain, cotton, and hemp; as also cocoanuts, jack fruits, limes, &c.; and a trade is carried on in these articles with the sea coasts. There are two European agents in the province—

one presiding over its revenue and the other over its judicial affairs—and besides these there are two Singhalese Dissaves, but their office is merely nominal.

TAI

Taily, a considerable village of Akkarapattoo, situated on the right bank of the Calpentyn gulf, in a grove of cocoanut trees, about 8 miles north west from Putlam by water. The inhabitants are Moors, and there is a small mosque for their use. There is good fishing in the neighbourhood, which is carried on by erecting enclosures in the shallow parts of the gulf.

Talamanaar, a village of Manaar, forming the south west angle of that island, and from whence travellers are ferried over to the continent of India. It contains about 300 inhabitants, of whom the greater portion are fishermen. There is a small Roman catholic chapel in the midst of cocoanut and palmyra topes. In the vicinity are several mounds of sand collected by the wind, to which this part of the island is very much exposed.

Taldenia, a village of Doombera, situated on the road from Kandy to Batticalo, through Bintenne and Kattabowé, 9½ miles east of Lewelle.

Tallawittia, a village of Saffragam, situated on the road from Colombo to Ratnapoora, through Avisahavilé, 41¾ miles from the former place, and 16½ from the latter.

Tamana Nuwera, the most ancient town on the island, once famous for the residence of KOOVAINI, who was espoused to WIJAYA RAJA the first king of the Singhalese dynasty. WIJAYA made it the seat of his government in the year 543 before Christ, and reigned there for a period of thirty eight years. The site of this celebrated town is situated at a place called Tamanawille, about 6 miles east of Putlam, but time has obliterated all traces of its former existence.

Tamankadewe, a district of the interior, which lies to the eastward of Kandy, and included in the collectorate of Trincomalee. It embraces an extent of 624 square miles, with a population of 2897 souls. In earlier periods this district contained a large population; and having been furnished with extensive means for irrigation, it produced inexhaustible supplies of grain, and well merited the title of the granary of the Island. At present a great proportion of the lands lie waste, covered with morasses, and the produce of paddy is consequently reduced. The forests abound in game, and supply the best ebony, satin, cattamanao, and iron wood timber. A small trade is carried on with the maritime provinces by cattle conveyance; but should the Mahawelli ganga, which traverses through it, be cleared of the obstructions at its mouth and other parts, a very extensive and prosperous trade might be opened.

Tambalagam (Támbuligama, the village of betel leaf), a province of Trincomalee, in length 20 miles from north to south, and from 10 to 15 miles in breadth. To the east it is bounded by the inner harbour of Trincomalee and Cottiar; on the west by the Wanny; on the north by Kattookulanpattoo; and on the south by Tamankadewe.

Tambalagam, the chief village in the preceding province, 14 miles north west of Trincomalee, on the margin of a small bay. It contains a Hindoo temple of considerable antiquity and note, and has a rest house for travellers. It abounds with paddy fields, and being constantly watered by the river which flows from the lake of Kandally, always wears a verdant and flourishing appearance. The old road from Kandy to Trincomalee passes through this village.

Tambagamme, a village and parish of Jaffna, in the province of Pachellepalli, bordering along the coast in a south east direction from Jaffnapatam. The population is not very considerable, and the face of the country presents few traces

of cultivation, independent of the palmyra groves and a few paddy fields.

Tangalle, a town in the province of Mahagampattoo, formerly a small obscure village, but now the seat of the collector of the district. It is situated 22 miles north east from Matura, on the road to Batticalo, which runs along the shore; and has a small fort, containing several good buildings, and a reservoir for water like the one at Manaar. The inhabitants are mostly fishermen, and carry on their trade with uncommon industry. The soil is sandy, mixed with gravel and stones; and there are several hills near it which much embellish the place.

Tapena, a village of Saffragam, situated on the road from Colombo to Ratnapoora, by Avisahavilé, 6 miles from Tallawittia.

Tempala, a village situated quite in the jungle, about 10 miles from Negombo, and at a considerable distance off the Colombo road. The Wesleyan Missionaries have here a small chapel, which, from its situation on an elevated spot, has a beautiful appearance.

Tibbattoogedde, a considerable village in the province of Walapanne, 30 miles from Kandy, nearly in a south east direction. It was a post of some consequence during the rebellion. ANDENIVELLE MOHATTALE, who was the leader of the party which murdered Mr. KENNEDY, had a house in the neighbourhood of this village, which was entirely destroyed by a small detachment sent for that purpose from Badulla, by Lieut. Col. HOOK. (*Ceylon Gazette.*)

Tilliaddy, a fishing village, situated on the arm of the gulf of Calpentyn, which divides it from the isthmus of Mutwal. The inhabitants are all Mahomedans, and have several boats in which they go out to sea, and fish with hempen nets. Salt is spontaneously formed in the neighbourhood during the dry season,—the revenue derived from which was formerly enjoyed by

the *Canicopoly*, or interpreter to the resident, as a perquisite; hence the appellation of "*Canakankauly*," or "*Canicopoly's Marsh*," by which it is generally known.

Tillipally, a village and parish of Jaffna, in the province of Waligam. Its population amounts to 5074, and is one of the best cultivated parishes in the above district, abounding in all sorts of fruit trees, arekanuts, and grain. The American Missionaries have here established schools, and repaired the old Dutch church and dwelling house.

Tolpuram (the old city), a village in the parish of Cangany, in Jaffna, which was formerly the seat of several of the chieftains of the district. It has at present nothing that deserves notice, and there are few inhabitants.

Tope (a grove), a fine village situated on the banks of the Maha oya, opposite to Kaymel, 5 miles north from Negombo. It is almost enveloped in groves of teak trees planted by the Dutch. The inhabitants (who are Chetties) are very industrious, and cultivate the best tobacco with success; but they are rustic in their manners almost to a proverb. There is a Roman catholic chapel at this place, and a dwelling house for the priest when he makes his periodical visitation.

Topette, a village of Uwa, situated on the road from Badulla to Fort M'Donald, $8\frac{1}{2}$ miles from the former place, and 10 miles from the latter.

Topore, a very pretty village in the province of Cottiar, situated amidst rich paddy fields, interspersed with tamarind trees of very majestic size and imposing appearance. It is 34 miles distant from Trincomalee, and is inhabited by Malabars and Moors.

Totawelly (the garden plain), a small village of Manaar, about 3 miles from that town. The inhabitants consist

of that class of people who dig for chaya roots, which abound in the neighbourhood, and form an article of export to Madura, and other parts of the Coromandel coast. There was formerly a magnificent church erected by the Portuguese; but since it has fallen into ruin, the inhabitants, who are Roman catholics, have built a small one in its stead, in which the feast of Pentecost is celebrated with great pomp.

Trikoil (*Tirukovil*, the holy temple), a small village situated on a sandy beach near the sea, 23 miles from Arrookgam. It is enclosed on the land side by thick forests, and has a large ancient Hindoo temple sacred to SKANDA, the god of war.

Trincomalee, a town of considerable importance on the north east coast of Ceylon, is situated in 8° 31' north latitude, and in 81° 25' east longitude, at the distance of 130 miles south east of Jaffnapatam. The Malabars call it *Tirukkonathamalei*, or "*the mountain of the sacred* KONATHA," from the Hindoo god of that name, who had formerly a temple on the summit of one of the hills there, and which was once celebrated all over India. Its excellent harbour renders it an acquisition of inestimable value to England, and it is said that the whole of her navy could ride in it in perfect security. From the advantage which this harbour offers, the British government have made it the chief Naval Depot for the ships of war on the Indian station, and also formed a dock-yard for refitting vessels. The fort occupies an extent of nearly three miles, and includes a hill immediately over the sea. Within the walls there are several ranges of buildings, mostly erected on the lower ground, close to the landing place. It has also a citadel for defending the harbour, called Fort Ostenburgh, erected on a cliff which projects into the sea, about 3 miles to the west of Trincomalee, and this cannot be attacked till after the capture of the lower fort.

The town, which is separated from the fort by a spacious esplanade, is more extensive than Colombo, but contains a smaller population; and the houses are neither neat nor

regularly placed. There are but few settlers from Europe, the society being composed exclusively of the civil and military officers stationed there. It is the station of a Colonial Chaplain, who, as there is no Protestant Church, performs Divine service in a large room belonging to the military hospital. It has two Roman catholic chapels, and several mosques and temples belonging to the Moors and Malabars, who form the mass of the inhabitants. The Wesleyan Missionaries have also an establishment here. The bazar is very extensive, and shops of various classes of artificers and mechanics are found in different parts of the town.

The neighbourhood of Trincomalee abounds in hills covered with wood, and upon the whole presents a picturesque scenery scarcely rivalled by any of the other settlements; the climate however is excessively hot, and the range of the thermometer is from 74½° to 91½° throughout the whole year.

Formerly there were several extensive plantations of cocoanut trees fronting the esplanade, but they have been long since cut down, from an unfounded supposition that they contributed to render the place unhealthy.

The district dependent on Trincomalee is very extensive, being computed to contain about 1680 square miles; and the population, including that of the town, amounts to 16335 souls. Timber of various descriptions is found in the forests, of which ebony forms an article of export to England, while the rest is exported to Madras, and other eastern markets.

Trincomalee appears to have been a place of some note even in the most early periods of history. According to traditions, which are vouched for by KAVIRAJA VARSTHAYEN, an ancient bard of great celebrity, it was founded by the king KULAKKOTTOO MAHA RAJA 1589 years B. C., or 512 of the *kaling*. This king was the son of MANOO NITIKANEA SOLEN, sovereign of the coast of Coromandel, who, being apprised of the sacredness of the mountain of Trincomalee, came over, and having built a temple to KONATHA (or KONESER) on its summit, founded a town below, which he colonized from the

dominions of his father, and gave it over to a Malabar nobleman named TANIUNNA POPALEN, who became the chief governor of the place, and the territories dependent thereon. The Wanniyas, who subsequently governed the country, traced their pedigree to this nobleman, and maintained an independent authority for a long series of years.

When the Portuguese made themselves masters of the place, they demolished the temple for which it was celebrated, and out of the materials which it furnished, erected a fort on the north west point of the bay in the year 1622. In 1672 M. DE LA HAYE, the commander of a French squadron, attempted to form a settlement here, and having opened a correspondence with the king of Kandy, obtained leave to build a fort; but the vigorous opposition he met with from the Dutch compelled him to abandon the project, and he bore away for the Coromandel coast. About the middle of January 1782, a British fleet under the command of Sir EDWARD HUGHES, and a land force under Sir HECTOR MUNRO, made themselves masters of the place, of which however they were shortly afterwards dispossessed by the French Admiral SUFFREIN, who restored it to the Dutch. In the year 1795, it was again taken by the British, under General STEWART, after a siege of three weeks, and has ever since remained in their possession. *(Philalethes, Hamilton, &c.)*

Tumpané, a district situated between the Seven and Four Korles, Harispattoo, and Yattinuwera. The Singhalese call it *Tumpanahay*, or "three fifties," having been originally peopled by 150 families of GAJA BAHOO's captives. It is a country interspersed with hills and dales, and produces abundance of grain.

UDA

Udapalatta, a province of Udaratta, in the interior, situated to the southward of Kandy. In it stood the town called Nellemby Nuwera, whither king RAJA SINGHA 2d retired, and

kept his court when he had abandoned Kandy. The country though mountainous and hilly, is yet somewhat free from jungle, and yields abundant crops of paddy, corakan, indigo, and amoo, both the low and high grounds being well calculated for their cultivation.

Udaratta, the largest division in the interior, comprehending the provinces of Udunuwera, Yattinuwera, Tumpany, Harispattoo, the Lower and Upper Doombera, and Hewahette, having an extent of 1128 square miles, and 62906 inhabitants, or 58 to the square mile.

Uwa, a considerable province in the interior lying to the eastward of Kandy, and separated from the Saffragam Korle by the river called Goorakondera oya. It includes an area of 4114 square miles, and the population in 1831 was 22120. It is divided into two parts, namely, the Lower and Upper Uwa; which are again subdivided into many korles or pattoos. The natural features of this province are varied and magnificent. Some parts are covered with vast forests, and others open to the view a fine flat country, as far as the eye can trace without any jungle; while in others, hills and mountains bulge in irregular figures all over the same. There are some plains in which 5000 men could be manoeuvered. It possesses a very salubrious climate, not inimical to European constitutions; and the soil is so well calculated for agriculture, that grain is raised with very little difficulty, and it produces the best description of coffee in the Island. Potatoes have been lately introduced from Bengal, and they are cultivated in considerable quantities: already they form some portion of the diet of the inhabitants, and the bazars at Colombo and Kandy are well supplied from hence with that article. It has a large breed of cattle which are scarcely excelled by any in the interior, in either quality or description; but KNOX says, that if they "be carried to any other parts in the Island they will commonly die," and "the reason whereof no man can tell."

VEL

Velangahena, a small military post established during the rebellion, is situated in Uwa, 8 miles from Kalupané, across the Idalgashena mountain. It stands at the foot of a hill bearing the same name, 3040 feet above the level of the sea.

Vertaltivoe (or Wertleteevoe), a principal village in that part of the Wanny subject to the collector of Manaar, is situated about 9 miles north of Mantotte. Its inhabitants, who are Moors, carry on a considerable manufacture of salt; and there is a storehouse for the reception of the paddy tithes, and also a rest house for travellers. It is a post station, and from hence there is a road through the Wanny to Trincomalee; and a distance of 55 miles is saved by travelling this road instead of going by way of Jaffna.

In 1803 the rebel chief PANDARA WANNIYA entered the village at the head of a considerable body of Kandyans, with the intention of plundering it, but he was not allowed to carry his mischievous plan into effect, for, on the approach of Major VINCENT, of H. M. 19th regiment, with a detachment of the Manaar Independent Company, he was obliged to make a precipitate retreat, and never afterwards appeared in this quarter. *(Cordiner.)*

Villaway, a village of Saffragam, so named from the Villaway, or Walawe ganga, which runs past it at the distance of a mile or two. It lies on the road from Galle to Kandy, 46 miles from Matura, in a most beautiful situation, having a high hill on the left, cultivated to the very top.

Villaghepolla, a village in the province of Saffragam, situated on the road from Galle to Kandy, 65 miles north west of Matura, surrounded by high hills, which are covered in the season with crops of corakan in many places. There are great numbers of talipot trees in this village.

Virdodde, a village in the province of Akkarapattoo adjoining to Puludiwayel, 7 miles south west of Putlam, and 26 miles south of Calpentyn. It was formerly a place of some consideration as the seat and domain of one of the Wanniyas of the Muddremadoo, but is now nearly deserted.

Virgel, a river branching off from the Mahawelli ganga at Kurinjamoone, falls into the sea 25 miles southward of Trincomalee, and separates that district from Batticalo. Near the mouth of this river there is a village of the same name, where the Malabars have a very large temple, with extensive paddy fields attached to it.

Virundagodde, an ancient town which stood in Rajawannipattoo, about 10 or 11 miles north east of Carrativoe. Except a *Wihare,* excavated from the side of a large rock, and a few granite pillars, scattered in different places, no other relics of the town remain; and these are now completely overgrown with thick jungle. According to tradition, SALI KUMARAYA, son of the king DOOTOOGAIMOONOO, having been excluded from the throne for marrying a celebrated beauty beneath his rank, founded this town and settled himself with his family.

WAH

Wahacotta, a village of Matele, most beautifully situated in one of those sequestered valleys which intersect the mountains of that district. It contains a small Roman catholic church, built of mud and thatched with straw; and the inhabitants, who all belong to that profession, are supposed to be the descendants of the Portuguese who settled there during the period in which they were masters of the country. When the king KIRTEE SREE RAJA SINGHA, ordered the Christian churches in his dominions to be destroyed, he spared the one at this

place, from the conviction that a plague, which raged in the interior shortly after his mandate was issued, was the consequence of his persecution, and further allowed to the inhabitants the free enjoyment of their religion. *(Harvard.)*

Walalawetty Korle, a province of Caltura, having 28 villages and a numerous population,

Walapanné, a province in the interior, situated almost in the centre of the Island. Its name, according to Knox, signifies fifty holes or vallies, and is at once descriptive of the nature of the country, being nothing but hills and vallies. It produces both paddy and fine grain; but the former is cultivated only in low grounds, and yields two crops in the year.

Walawe Ganga, one of the four principal rivers on the Island, which takes its rise in the group of mountains of which Adam's Peak is the centre, and after pursuing a south easterly course falls into the sea about 8½ miles to the northward of Hambantotte.

Wallametty torre, a considerable village in the parish of Oeduputty, inhabited by people of the fisher cast, who have a Maniegar to preside over them. It carries on an extensive fishery, and the bazar at Jaffnapatam is chiefly supplied with salt fish from thence.

Wannarpanne, a village, and parish of Jaffna, in the province of Waligam, having 6550 inhabitants, composed of Malabars and Moors. Part of the town of Jaffnapatam is situated in this parish, and wears a better appearance both in wealth and population than the rest.

Wanny, a large tract of country, bounded on the east by Trincomalee; on the west by the gulf of Manaar; on the south by Nuwerakalawe; and on the north by Jaffna. Its greatest length is about 65 miles, and its maximum breadth about 50 miles.

The whole of this tract is in general low, exhibiting a variegated expanse of forest, and now and then a few patches of paddy fields in a state of culture. In consequence of its being subject to long droughts, the inhabitants are deterred from carrying on the cultivation of paddy to any great extent: they have two crops—one in the winter, and the other in the summer; and the description of paddy employed by them takes from three to six months to attain maturity. The staple products of the country are elephant tusks, cattle, deer, wax, honey, milk, ghee, and a few cocoanuts; and by transferring these to the maritime markets, the people supply themselves with cloth, salt, and salt fish. Formerly this part of the country was divided into several independent principalities, over each of which a Malabar prince, or princess, under the title of *Wanniya* or *Waninchi*, presided.

Soon after the Dutch became masters of Jaffna, they prevailed on some of the Wanniyas to pay them an annual tribute of elephants, and when this was withheld, they invaded their territory, which they ultimately subjected to their government, after making MARIA SEMBATTE, the chief of the Waninchis, a prisoner, and banishing her to Colombo, where she died. The English took possession of the country on the expulsion of the Dutch from the Island, and the Wanniyas and their dependents continued to remain quiet till 1803, when PANDARA WANNIYA, (one of the original Wanniyas) raised a formidable insurrection against the British government; and being assisted by the Kandyans, they at once overran all the northern districts, and had the temerity to penetrate even into the province of Jaffna, as far as the Elephant's Pass. His object was to recover the independence of the Wanny, and to render himself head of all its principalities; but he failed entirely, for, though he possessed uncommon bravery, his undisciplined troops did not equal him; nor were they at all able to cope with the English forces. It is said, that before they came to an engagement, the appearance of the red coat spread such a panic among them, that, for the most part, they scampered off leaving the chief and a few followers in the field. This

desultory warfare continued for a long time, and the people were subjected in consequence to many hardships; and KOOMARA SEGARA, Modliar of Mullativoe, was executed, with several others, on a suspicion of treason. After several unsuccessful expeditions from the different posts, Captain DRIBERG on the 31st of October 1803, had the good fortune to surprise the PANDARA WANNIYA's troops, of which a great number were killed; forty six prisoners taken, besides a Singhalese field piece carrying a ball of 1½lb., fifty five stand of arms, twelve pikes, two swords, two cresses and two baskets of ammunition. Lieut. JEWELL also succeeded in destroying some strong works thrown up by the enemy, and seizing a considerable number of cattle. These gallant officers at length cleared the country of the rebels and restored public tranquillity, although they failed to secure the person of the rebel chief, who is said to have died a long time afterwards at Pananganme.

From 1796 to 1818, the whole of the Wanny was a separate collectorate, but was afterwards dismembered, and eight divisions, called Melpattoo north, Melpattoo south, Melpattoo east, Kelekoomooly north, Odeaver, Mulliawalle, Karikattoomooly north, and Karikattoomooly south, were annexed to Trincomalee; five divisions, called Meerkoomooly, Panangamme, Naduchettykolam, Sinnechettykolam, and Kelekoomooly south, were annexed to Manaar; and the four divisions called Karnawelpattoo north, Karnawelpattoo south, Toonekay, and Pudookoodiyiruppoe were annexed to Jaffna.

Warrakapolle, a village, rest house, and post station on the road to Kandy, 35 miles east from Colombo.

Warreny, a parish of Jaffna in the province of Tenmarachy, situated to the southward of Jaffnapatam. It contains 5148 inhabitants. Its products chiefly consist of cocoanut, palmyra, arekanut, plantain, and cashew, as the soil is too sandy for paddy.

Waskadoowe, a considerable village about 2 miles north of Caltura, on the road to Colombo, containing a numerous population, several stills for making arrack, manufactories for cordage, and extensive fisheries.

Watapologa, a village of Yattinuwera, situated near the ferry of that name, 3 miles from Kandy.

Wawelle, a village of Wellebodepattoo, situated on a rising ground, 10 miles from Galle, and a short distance from the Colombo road. Here is a school belonging to the Wesleyan Missionaries.

Welane, an island off Jaffna, directly opposite to the parish of Batticotta, containing 1514 inhabitants. It has a large breed of cattle and goats; and produces paddy, cocoanuts, and palmyra.

Welasse, a district of the interior, bounded on the east by Batticalo; on the west and north by Bintenne; and on the south by the Lower Uwa. It is comparatively low ground, almost plain, bounded by hills, with a mixture of open tracts and jungles, which are infested with elephants, wild hogs, elk, and deer. In consequence of its being subject to long droughts the climate is very unwholesome, and at a certain season of the year endemic fever prevails, which carries off many persons. In 1817, between the 11th of July, and the 20th of October, out of 250 Europeans stationed in the district, only one third escaped. The inhabitants raise two crops of paddy and two of fine grains in a year, but the cultivation is on a comparatively small scale. It was here that the rebellion of 1817 first broke out by the setting up of a pretender to the throne, and ultimately by shooting at and killing Mr. Wilson the agent of government in Uwa, who had gone out with a small party of military, for the purpose of inquiring into the cause of the murder of a Moorman, Hadji Mahandiram of Matura,

(who had been appointed chief over the Moors of Welasse) by some of the partisans of the pretender. *(Davy.)*

Wellebodepattoo, a province of Matura, extending along the south east coast from Dondera Head to the mouth of the Kabawatte oya. The population was estimated in 1814 at 6063.

Wellebodepattoo, a province of Galle, containig 25 villages, and a numerous population.

Wellenkarre, a village of Akkarapattoo, situated about 3 miles south west of Calpentyn, almost embowered in cocoanut trees. There is a large lake in this village, the water of which, the natives say, was once fresh, and frequented by nymphs. Fish is abundant, but there are only three or four sorts. Salt is spontaneously formed in several spots during the dry season. Some ruins are to be seen at a short distance from this lake to the southward, supposed to be of those a palace belonging to the ancient kings.

Wiyaloowa, a minor province of Uwa, remarkable in the annals of Ceylon for a battle fought there in 1630 between the Portuguese and the Kandyans; in which RAJA SINGHA 2d, who was then only seventeen years of age, and who command-ed the latter, gained a complete victory over the former, and made their general DON CONSTANTINO DE SAA a prisoner.

Wijittapoora, an ancient city celebrated in the annals of Ceylon for the siege its fort underwent during the wars of ELALLA and DOOTOOGAIMOONOO, in the second century before the birth of Christ. It received the name from WEJITTA, one of the brothers of PAANDUWAASA'S queen, who founded it with the permission of his brother-in-law, and made it the capital of a subordinate principality. The remains of the fort are still in existence, and the ground plan of the works and of the moat round them are distinctly to be traced. *(Ceylon Almanac.)*

YAG

Yagampattoo, a province of Chilaw lying between Medapalatte, and Monesserampattoo. It is about 17 miles long from south to north, and from 3 to 7 miles broad from east to west, and contains 48 villages, and 3088 inhabitants. The soil is well cultivated, and produces large crops of paddy, besides cocoanuts, jack fruits, cinnamon, coffee, and black pepper. It abounds in iron ore, and derives its name from that circumstance.

Yalle, a considerable river (which bears also the names of Parapa oya and Manick ganga), formed by the union of two small mountain streams near Allipoot. After a short course, it runs towards Bootelle in a south east direction; from thence it turns off south west, passes by Kattragam, and then once more changing its course to east enters the sea near the Elephant Rock in Mahagampattoo.

Yapahoo, an ancient town which stood in the Visidekapattoo, Seven Korles. It is at present an entire desert, and contains only a Wihare situated on a hill in the neighbourhood. It bore in history the name of *Subha Pubhattoo*, and was founded by the king Bosat Wejaya Bahoo 4th, before his accession to the throne of Pollannaroowa, in the year 1301, and was assigned to his brother Bhuwaneka Bahoo to reside in. When the king was murdered by his minister Mitta Sena, Bhuwaneka Bahoo happened to be at the capital, and was nearly sharing his brother's fate; but he succeeded in escaping to Yapahoo, and on the murder of Mitta Sena by the late king's officers, the army declaring for him, he was brought back to the capital, and crowned amidst the acclamations of the people. He however had such a regard for Yapahoo, that he transferred the regalia thither and made it the capital; but soon afterwards an army of Kolasaikera, king of Madura, took it by storm, and carried off the *Dalada*

relic; and PRAKRAMA BAHOO 3d who succeeded BHUWANAKA BAHOO, deprived it of its pre-eminence, and again transferred the seat of government to Pollannaroowa; allowing Yapahoo however to form the seat of some members of the royal family; — for it appears that BHUWANEKA BAHOO 6th, who had the temerity to attack Cotta, and ultimately succeeded to the sovereignty by putting JAYA BAHOO 2d to death, was residing here previous to these events.

Yattigahapattoo, a division of the province of Hapitigam Korle, containing 60 villages and a numerous population.

Yattikalane, a small province in the district of Chilaw, formerly distinct, but now incorporated with that of Yagampattoo. There is a village bearing the same name, lying on the Kaddoopitty oya, about 16 miles south of Chilaw.

Yattinuwera, a province of the interior, which enjoys a pre-eminence over the rest, from its containing the inland metropolis—Kandy. It is a beautiful country, and being studded with several majestic hills and mountains, which are intersected by spacious valleys, it exhibits the richest variety of scenery ever beheld. It is very populous, and is not deficient in natural products. The inhabitants raise two crops of paddy and fine grain in the year, which are cultivated both in the low and high grounds.

A CORRECT OUTLINE

AND

CLASSIFICATION

OF

THE TAMUL CASTES.

CLASSIFICATION

OF

THE TAMUL CASTES.

THE *Tamuls* (or as commonly though improperly denominated by Europeans *Malabars*) are, according to the ancient institutions of the country, divided into four principal *varna* or tribes. The first is called *Pirama;* the second *Katriya;* the third *Vaisya;* and the fourth *Sútra.*

In the book entitled *Sâti péda Núl*, or "Division of Castes," the *Pirama* or *Pirámaner* are represented to have originally emanated from the face of *Piramen;* the *Katriyas* from his shoulders; the *Vaisyas* from his thighs; and the *Sútras* from his feet. This is but an allegory, yet serves to distinguish the rank and quality of the respective tribes.

I. The *Pirámaner* can alone officiate in the priesthood, like the *Levites* among the *Hebrews*. Though their *Védas* or laws, prohibit their interfering in secular employments (requiring them to attend solely to religious matters), yet it is not considered derogatory for them to bear arms, or to apply themselves to the peaceable arts of agriculture or commerce, provided their particular duties prove insufficient for their maintenance. The *Pirámaner* subdivide themselves into a variety of small *gótras*, or tribes, denominated after the patronymics of their respective founders, or the particular mode of worship followed by them.

The following is a Catalogue of the several subdivisions of the *Pirámaner*, as far as I have been able to trace them out from the best sources of information.

1	*Vadamer*	13	*Patter*
2	*Kódi vadamer*	14	*Shóliyer*
3	*Vadatésa vadamer*	15	*Kandramánikam*
4	*Shólatésa vadamer*	16	*Alaker*
5	*Pratama shúki*	17	*Vrahacharanam*
6	*Ennáyirattár*	18	*Súther*
7	*Kannáyirattár*	19	*Puróhita pirámaner*
8	*Múváyirattár*	20	*Avidéger*
9	*Víliyer*	21	*Kániyáler*
10	*Muk' kániyer*	22	*Póser*
11	*Varattumer*	23	*Púnenul kanakker*
12	*Saveyár*	24	*Kundakólayer*

The Rev. PHILIPPUS DE MELHO in his *Dutch* Manuscript entitled " a Table of the *Malabar* castes," (of which I have been most kindly favoured with an *English* version by the Rev. JOSEPH KNIGHT of *Jaffna*,) has only noticed the three following distinctions among the *Pirámaner*, from an idea that all the other classes are comprised in them:

1 The race of AGNI, or the worshippers of fire.
2 The race of KASYAPA, or the worshippers of SIVA.
3 The race of BARADWAJA, or the worshippers of VISHNU.

II The *Katriyas* constitute the royal tribe of warriors. The *Rájas* or kings, who in primitive times ruled over the *Tamul* nation in *Drivira*, were all of this class, as none but them could aspire to regal authority. They divided themselves into three distinct branches or stocks, of which the first assumed the title of *Shéren*, the second that of *Shólen*, and the third that of *Pándian*, and they reigned separately over three independent kingdoms. The *Sherens* reigned over the country called *Malayálam*, *Maleyvar*, or *Malabar* (extending along the western coast of *India*, from cape *Comorin* to the river *Chandragiri*), and pretended that they were the descendants of AGNI DEVA, or the Genius of fire; while the *Shólens* who reigned over the country called *Shólamandalam* or *Coromandel* (extending along the west side of the bay of Bengal, from point

Kalymere to the mouths of the *Krishna* river), traced their origin to the Sun; and the *Pándians* who reigned over the country called *Pándimandalam* or *Madura* (in the southern *Carnatic*), claimed their descent from the Moon.

According to the opinions of the *Singhalese*, and from what appears in their writings, SINHA KUMARA, or (as he was otherwise styled) VIJAYA BAHU KUMARA, the founder of their dynasty, was the son of *Shólen* and married the daughter of a *Pándian*, whence the race of the sun and moon became happily united in the sovereignty of *Ceylon*. The *Singhalese*, though forming a distinct nation, and differing in their religion, language, and manners from the *Tamuls*, had no kings of their own race, but of the latter; and according to Lord VALENTIA [a] and Mr. JOINVILLE [b] "a *Singhalese* cannot be king of *Ceylon;* that is, every person born of a *Singhalese* father or mother, is excluded from the throne."

The *Chakravartis*, or kings of *Jaffna*, were also *Katriyas*, sprung from the stock of *Sholen* by a *Piranen* woman, of *Manavey* in *Ramanat'hapuram*, and hence they took upon them the ambiguous title of *A'riya Vansam*, to signify both sides of their parentage, for the word *Ariyer* is applied in *Tamul* equally as an epithet to the *Piramaner* as to the *Sholen*.

The *Madeipaliyar*, who are an extraordinary race of people found in the province of *Jaffna* alone, properly speaking belong to the tribe of *Katriya*, and may be compared in some respect to the *Bandaras* among the *Singhalese*. They are descended from the offspring of the *Chakravarties*, not by their queen consorts, but by the ladies of their harems. Respecting the etymology of the word *Madeipaliyar*, the people universally are much divided. The *Vélaler*, through motives of jealousy, derive it from the term *Madeipali*, or kitchen, where they say it was the duty of the mothers of the *Madeipaliyar* to attend; but according to the *Madeipaliyar*, there name is derived from the word *Madappam*, which is an epithet gene-

[a] Lord Valentia's Travels, vol. i, p. 279 [b] Asiatic Researches, vol. vii. p. 420.

rally applied by the *Tamuls* to any village that has the presidency over five hundred smaller ones; their ancestors having been the chieftains of such villages in former times.

III. The *Vaisyas* compose the nobility of the land, and according to the classification made by the Rev. Father J. BESCHI, on the authority of VIRA MANDALAVEN and other ancient lexicographers, they are divided into three distinct tribes or castes; viz.

1 *Tana Vaisyas,* or Merchants.
2 *Pú Vaisyas,* or Husbandmen.
3. *Ko Vaisyas,* or Herdsmen.

The *Tana Vaisyas* are commonly called *Chetties,* and the following are the names of the various small tribes into which they are subdivided:

1 *Chetties*
2 *Vélan Chetties*
3 *Kavery Chetties*
4 *Komely Chetties*
5 *Pattunúlkára Chetties*
6 *Sitlaktu Chetties*
7 *Sholapuratu Chetties*

The *Pú Vaisyas* are commonly called *Velaler* from the *Velame,* or cultivation, in which they are occupied; and the names of the subdivisions of this tribe are in order as follows;

1 *Karakatu Velaler*
2 *Choliya Velaler*
3 *Kodikal Velaler*
4 *Tuluva Velaler*
5 *Pandarattar*
6 *Nynar*
7 *Udyar*
8 *Kontaha Velaler*
9 *Savala Velaler*
10 *Retti*
11 *Nattampadi*
12 *Agumbadiyar*
13 *Maraver*
14 *Kaller*
15 *Padli*

The *Ko Vaisyas* are commonly called *Idayer,* and they divide themselves into only three small classes;

1 *Malei Idayer* 2 *Valei Idayer* 3 *Chuvizar Idayer*

IV. The *Sutras*, on whom devolve all the lower offices of life, are bound to serve the preceding three classes of *Vaisyas* during their public ceremonies, whether of a joyful or mournful nature, and are incapable of raising themselves to any superior rank.

Before I proceed to give a list of the several subdivisions or classes of the *Sutras*, I have to observe, that on examination many of these classes appear to have originated from the intermarriages of the original tribes time beyond memory, and were divided into separate castes progressively. The particulars are enumerated and recorded in the *Satipeda Nul D'harma-purana*, *Ja ima'a*. *Sut'ha Sangita*, and other works, and persons desirous of acquiring information upon the subject may refer to them.

The *Sutras* are distinguished by Mr. MELHO into two separate branches or orders, the one including all the tribes of domestic servants, *Kudimakkei*; and the other all the tribes of town servants.

The domestic servants are eighteen in number, and are arranged as follows:

1 *Navider*, Barbers
2 *Oacher*, Heralds who announce weddings and deaths
3 *Kaller*, Blacksmiths
4 *Tattar*, Goldsmiths
5 *Kannar*,* Brass founders
6 *Tatcher*, Carpenters
7 *Sipper*, Masons

(These five classes are commonly denominated *Kammaller*, *i. e.* craftsmen, and have the title of *Assary* annexed to their proper names.)

8 *Valayer*, Game keepers
9 *Paner*, Tailors
10 *Cheku vaniyer*, Oil makers
11 *Elai vaniyer*, Betel venders
12 *Chun'ambu vaniyer*, Lime burners
13 *Kavelpalli*, Watchmen

* This tribe is again subdivided into two classes, one called *Kutta Kannar*, from their working the metal by beating it out with a hammer, and the other *Vappu Kannar*, from their melting and casting metal in the mould.

14 *Pumalakarer,* those who sell garlands of flowers
15 *Vettiyan,* those who burn dead bodies
16 *Kusaver,* Potters
17 *Virakudiyan,* those who blow *Chanks*
18 *Vannar,* Washermen [a]

The town servants are in order as follows;

1 *Salupper,* Woollen drapers
2 *Paravas* [b]
3 *Kareiyas*
4 *Pattanever*
5 *Palli villi*
6 *Sempadever*
7 *Timiler*
8 *Mukiar*
9 *Paramber*

(2–9:) The different tribes of fishers and boatmen, and which are commonly called *kuru kulam;* that is, the progeny of the planet *kuru,* or *Jupiter.*

[a] There are four subdivisions among the *Vannar;* viz.

1 *Vel Vannar,* who wash for the high castes.
2 *Nila Vannar,* who dye blue cloths.
3 *Chaya Vannar,* who dye red cloths.
4 *Turumba Vannar,* who wash for the low castes.

[b] In the mythological origin of the *Tamul* race the *Paravas,* or as classically spelt *Paratthavas* are fabled to have sprung from the sacred pool called *Saravana* at the same time with the god *Skanda swami,* and to have been nursed by the constellation *Kartika.* In the *Maha Bharata* and other *Puranas,* the name of *Paratthavas* occurs in various places, and we are informed that about the period of the reign of Santanu, one of the kings of the lunar race who kept his court at *Hastinapuri,* the coasts along the banks of the river *Yamuna* were inhabited by people of this tribe.

The *Paravas* are divided into thirteen classes very little differing from each other, namely,

The first class—chiefly headmen, who bear the title of "*Don*" granted to them from *Portugal,* and are distinguished from the rest by their wearing a gold chain, and cross about their neck.

The second class are dealers in cloth, and intermarry with none but the preceding class.

The third class are Divers for coral.

The fourth class, are Mariners, or Sailors, who serve in Sloops and Barks.

The fifth class, are divers for Pearl Oysters.

The sixth class are divers for *Chanks.*

The seventh class are employed in packing up cloth for carriage.

The eighth class are fishers, who catch Tortoises.

The ninth class are fishers, who catch Porpoises.

10 *Vader*, Huntsmen
11 *Muchchiyer*, Painters
12 *Kuraver*, Basket makers
13 *Iruler*, Woodmen
14 *Aripper*, Sifters
15 *Ureikarer*, Scabbard makers
16 *Maruttuver*, Medical practitioners
17 *Tather*, Stage players
18 *Kalayer*, Rope dancers
19 *Ondipili*, Snake dancers
20 *Yalpaner*, Lyrists
21 *Parikulattar*, Horse grooms
22 *Tanakarer* } Elephant keepers
23 *Mavutter* }
24 *Chandar* [c] } The different tribes of people employed in distilling toddy and in manufacturing coarse sugar.
25 *Kadeyer* }
26 *Nalawer* }
27 *Eeluver*, Arrack distillers or brewers
28 *Chayekarer*, Dyers
29 *Upparaver* } Pond diggers
30 *Otter* }
31 *Uppalaver*, Salt makers

The tenth class are fishers, who catch sharks and other fish.

The eleventh class are Palanquin bearers.

The twelfth class are *Peons*, or soldiers, who attend on the person of the chief.

The thirteenth class are fishers who catch crabs.

The chief of the *Parnvas* resides at *Tutecoryn*, and under the *Dutch* government he enjoyed many important privileges with the rank and title of prince.

[c] The original country of the *Chandar* or *Shanar* is said to have been *Senkuvalei Nadu*. They are subdivided into seven classes; viz.

1 *Velan chanar*, or husbandmen.
2 *Katpura chanar*, or dealers in small wares.
3 *Kalla chanar*, or potters.
4 *Eeku chanar* or bullock drivers.
5 *Tennamatte chanar* or toddy drawers from Cocoanut trees.
6 *Panematte chanar*, or toddy drawers from Palmyra trees.
7 *Pallavaraye chanar*, or palanquin bearers.

32 *Seder*
33 *Seniyer*
34 *Koliyer* — The different tribes of weavers, including lower and higher orders.
35 *Kaikoler*
36 *Saliyer*

37 *Koviyer*, Slaves of the higher order

38 *Maraver*, Makers of dry measures

39 *Paivaniyer*, Mat makers

40 *Chiviyar*, Palanquin bearers

41 *Valluver*, Soothsayers

42 *Chakiliyer*
43 *Semmar* — Shoemakers

44 *Parrayer*, Tom tom beaters

45 *Paller*, Ploughmen of the lower order.

Besides the foregoing divisions and subdivisions into tribes and castes, the *Tamul* nation in general is divided into two factions, denominated *Valang kaiyer* or right hand castes, and *Idung kaiyer* or left hand castes: the former comprising all the agricultural tribes, and the latter all the trading and manufacturing tribes. These parties are stated to have originated in the time of a certain king of *Solamanadalam*, and are kept up till this day. They have often been the cause of bloodshed, in their vindicating, with a fanatical fury, the privileges and prerogatives of their respective castes.

The following is a statement of the different Coats of Arms, and other honorary marks of distinction, belonging to some of the castes among the four principal tribes, translated from the Tamul Dictionary entitled "Nigandu sulamani."

Name of the castes.	Original country.	Garlands of flowers worn by each caste.	Figures or Emblems inscribed on the flags.
Piramaner	Kasi	Tamarei *(nymphœa nelumbo)*	Swan
Sheren	* * * *	Panei *(Tala* sansk :)	Bow
Sholen	* * * *	Ati *(bauhinia variegata)*	Tiger
Pandian	* * * *	Vembu *(melia azidaractu)*	Fish
Tana vaisyas	Kaveripumpatnam	Sirakam *(cumin)*	Lion
Pu vaisyas	Tondamandalam	Kuvalei *(the water lily)*	Ploughshare
Ko vaisyas	Twarakai	Tulasi *(orymum sanclum)*	Kite
Madeipaliyar	Tevi	Tamarei *(nymphœa nelumbo)*	Bull
Mariver	Setu	Mullei *(jasminum grandiflorum)*	Kavi coloured flag
Paravas	Ayoti	Kadambu *(Kadamba)*	Peacock
Karreyas	Kuru	Kandel *(corypha taliera)*	Fish
Timiler	Sindu	Chenbakam *(michelia champaka)*	Red Bull
Mukiyer	Kosalum	Punnei *(calophyllum inophyllum)*	Swan
Pallivilli	Paunauei	Tondei *(Bimba,* sansk)	Star
Kammaler	Mantei	Valliyam	Monkey
Kuraver	Kambai	Tamarei. *(nymphœa nelumbo)*	Bow
Navider	Vell giri	Konnei *(Surernana,* sansk)	Razor
Vannar	Valawe	Tumbei *(Drona,* sansk)	White flag
Pareyer	Karuvur	Tamarei *(nymphœa nelumbo)*	White flag
Kaikoler	Kanjipuram	Kndambu	Cummin flower

CEREMONIES

OF

THE TAMUL CASTES.

CEREMONIES

OF

THE TAMUL CASTES.

Having in the preceding Essay given a correct classification of the various castes which constitute the *Tamul* nation, my present object is, o delineate the different ceremonies observed amongst them. My information on the subject being chiefly derived from personal observation, made in the district of *Putlam* and *Calpentyn*, I cannot presume to assert that the ceremonies, of which a description is here attempted, are universally practised throughout the island, or on the continent of *India*; for, although they may coincide in the principal or leading rites, the subordinate parts commonly vary according to persons and places.

The celebration both of marriage and funeral ceremonies is considered by the *Tamuls* as a matter of great importance, and they generally lavish considerable sums of money in distinguishing such occasions. Besides these two particular rites, they have several lesser ones which are observed with equal minuteness, and ostentatious display. I shall first endeavour to particularize the rites of marriage as observed by them, and then proceed with the rest in due order.

Marriage, in classical *Tamul*, is called "*Vìvàham*," from the Sanskrit "*Viváha*;" but this term is used only among the higher orders, the word in more general use is "*kaliyanam*," implying "*conviviality*." Proposals of marriage are usually made by the parents of the parties wishing to be united: when these are assented to, they first ascertain from a *Brahmin* the

day which will be most propitious for its consummation, according to the rules of astrology, by which their actions are invariably regulated in matters of moment; hence, as it regards the ceremony of marriage, the month *Adi*, which answers to part of our July and August, is considered a very inauspicious period, and consequently no marriages are ever celebrated during that time.

The fathers of both parties being assured of an auspicious hour invite their friends and relations, and commence erecting a *pandal* or booth in front of their respective dwellings. In raising these *pandals* disputes often arise touching the number of *kals*, or poles, required to support the horizontal roof, as none but those of distinguished rank are entitled to twenty one. The erection of the first pole on the north east side is accompanied by many superstitious observances. Before it is fixed in the ground it is besmeared with pulverized sanders and turmeric, and the top ornamented with a number of *Mango* leaves and pieces of silk; and when about to be put into the hole destined to receive it, they throw in small bits of gold, coral, and pearls, together with a *chank*, [a] and some cocoanut milk. When the *pandal* is complete, they proceed to the *Modliar*, the headman of the district, with nine trays of *betel* leaves and *areka* nuts, arranged one upon the other, and decently covered with a white cloth, and presenting them to him, obtain his permission in writing for their washerman to hang the *pandals* with white cloth, both inside and out; or inside only, as the rank and condition of the parties allow. Having thus obtained the sanction of the *Modliar* they dispatch a party of their friends into the country to announce the intended marriage to the people, by presenting them also with divers trays of *betel* leaves, calculated according to their rank and caste. While this is in progress, the *pandal* is hung

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[a] The *chank* or *conch* shell having nine valves or foldings, is considered by the votaries of *Vishnu* as representing his nine *avatars* or incarnations, and on that account is perforated and used by them as a trumpet at their religious performances.

with white cloth, and adorned with the cocoanut blossoms and young leaves, &c.

But besides the *pandal* just described, they erect triumphal arches near their dwellings, adorning them with the leaves of the cocoanut tree, and fix two rows of the stems of plantain trees with lamps on their tops, forming a street from the door of their habitation to the *pandal*; which rude display has far from an unpleasing effect even on the more refined taste of a European. In the centre of the *pandal* erected at the dwelling of the bride an extra pole is fixed, called *Arasanikal,* or the lady pole; and near it is raised a small altar of earth, on which is placed a ball of cow dung ornamented with *kusa* [b] grass, to represent *Pulliar,* the deity who is supposed to preside over these rites, as *Janus* was among the *Romans.* In front of the *Arasanikal* a quadrangular pit is dug, and the inside of it besmeared with cow dung for the purpose of kindling the *Hamam,* or sacrificial fire. On the edge of the pit is fixed a serpent formed of clay, in an erect posture, and before it are placed three painted pots, piled one upon the other, having on the top a cocoanut streaked with turmeric, and a lamp burning near them. When every necessary preparation is completed the bride's father intimates it to the bridegroom, who proceeds to her dwelling with the *Tali* or wedding ring, and the *kure* or apparel, which are borne before him by a servant maid, either in a box or on a salver, attended by his friends and relations.

If the bridegroom be a person of superior rank, or descended from a headman of distinction, the washermen spread white cloth along the road for him to walk upon; two others fan him with *chamarams,* [c] while four persons hold a canopy over his head; the musicians following with their music; two barbers blowing *chanks*; dancing girls moving in measure;

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[b] Poa cynosuroides. Koen.

[c] The *chamara* or *chouri* is a whisk made of the tail of the *bos grunniens.*

and a number of boys carrying lighted flambeaus, white umbrellas and flags, and others exhibiting fireworks; forming altogether a most medley but still imposing group.

As soon as the bridegroom is seen approaching, the bride's father goes out with a select party of friends to welcome him, sprinkling rose water on him; and when he arrives, the bride (who has previously been bathed, and adorned in splendid apparel, and richly ornamented with jewels) is ushered into the *pandal*, and they both take their seats on cushions placed near the *Arasanikal*, keeping their faces directed towards the east, by which they intend some compliment to the glorious orb of day. When the bride and bridegroom are thus seated, the guests also take their respective places, and the *Brahmin* ignites the sacrificial fire, occasionally throwing into it handfuls of each sort of fine grain, and a number of dried sprigs of the trees *All*, [d] *Arasu*, [e] *Itti*, [f] *Atti*, [g] *Má*, [h] *Karunkali*, [i] together with the *kusa* grass and *Nayuruvi* [k] herb, also pouring into it drops of clarified butter one hundred and eight times, at different intervals; reciting each time a text from the *vada*, and a series of short orisons; the intention of which is, to invoke the deities to accept of the sacrifice thus offered, and to endow the couple about to be married with happiness and prosperity. The *tati* is afterwards placed on a salver, and handed round to the guests to be touched separately and successively by each of them; and when that is done, it is placed before the bridegroom, who hangs it round the neck of the bride, during which act the *Brahmin* divides the cocoanut, which lay on the painted pot, into two equal parts, and pronounces a benediction, while the barber sounds the *chank*, and the musicians play on their instruments without intermission.

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[d] Ficus benghalensis. [e] Ficus religiosa. [f] A variety of the sacred fig.
[g] Ficus udumbara. [h] Magifera indica.
[i] Diospyros ebenum. [k] Caralsabe.

When the above ceremony is ended, the rite called *Panigraham* is performed by the *Brahmin*, which is that of joining the hands of the two, painting a *pottu* or full moon on their foreheads with pulverized sander wood and the sacrificial ashes, and making them circumambulate the fire three times, occasionally throwing into it handfuls of *paddy* mixed with flowers, &c., as they pass. During this latter observance their hands are clasped together in an adoring attitude towards the element. These circumvolutions having ceased, the *Brahmin* recites the following sentence, "*The sun and moon, this fire, and the three hundred and thirty three millions of gods, are witness, that ——, the son of ——, now gives his daughter ——, as wife to ——, who is the son of ——.*" At this stage of the proceedings the bride's father formally gives his daughter to her husband, and repeats with the *Brahmin* the above declaration, which concludes the ceremony.

When a marriage has been thus solemnized, the bride stands on a stone with the point of her right foot, while the bridegroom points out to her, through an aperture made in the roof of the *pandal*, the constellation *Arundhati*, as an emblem of matrimonial virtue. The last named ceremony is sometimes performed on the fourth day after marriage, but it is contrary to the rules laid down in their ritual laws. When the newly married pair are about to withdraw, the parents and relations besprinkle them with turmeric water impregnated with *kusa* grass, the intention of which is to protect them from all kinds of witchcraft, but more particularly from the fascination of the eyes. The relations and friends then pronounce a blessing on them, wishing them a numerous progeny, in the following words: "*You shall flourish like the Banian tree, and take your root like the Kusa grass, you shall shoot up like the Bamboo, and live without end.*" [*l*]

[*l*] How nearly does this benediction agree with the subjoined, (Psalm cxxviii.) forming part of the Marriage Service of the Church of England. "*Thy wife shall be as the fruitful vine upon the walls of thine house; thy children like the olive branches round about thy table.*"

After this, they are conducted into the marriage chamber and the assembly breaks up, not however without partaking of an entertainment or masticating *betel,* and besmearing their breasts with pulverized sander wood. On the fourth day after the consummation of the marriage, a whimsical ceremony called *Nalan chadanaoe* is invariably observed. The newly married couple are led in procession to a well, where the husband stands with one end of the wife's cloth about his loins and she with the other; they then pour water on both their heads, after sprinkling them profusely with the juice of turmeric. This is however scarcely worthy of notice, and I have remarked it only because it has never been mentioned by any European writer.

The marriage ceremonies already described, chiefly relate to the heathen *Chetties* and *Velaler,* for the Christian portion of those castes never observe any part of them, except the hanging of the *tali* round the bride's neck, which they also consider essential to the union, similar to the custom of presenting a ring to the bride in the solemnization of matrimony among Europeans.

The *Kammaler,* or tribe of artificers, very nearly follow the *Chetties* and *Velaler* in their ceremonies, but the *Karreas,* or fishers, differ very materially; for they observe three different forms of marriage, in which they are not scrupulous; and as I only design to mark the existing differences, I hope to be pardoned the narration of what is evidently the result of lax morals.

The first, called *Máleimanam,* is performed by the bridegroom's sister simply hanging the *tali* round the neck of the intended bride, after decking her person with wreaths of certain flowers, and anointing her with sweet odours. When thus married, if either party disagree or do not wish to live together, they may part after the payment of a fine of twenty five rixdollars to the temple, by the party who desires a separation.

The second is called *Siru tali,* which is nothing more than

hanging the *tali* as aforesaid, without any ceremonies whatever; and in this case the party desiring to be divorced is obliged to pay a fine of twelve rixdollars and six fanams to the temple.

The third is called *Manjepusel*, viz, contracting the marriage without even hanging the *tali*, the bridegroom's sister merely besmearing the bride's garment with pulverized turmeric; and in this case the party who wishes to be divorced is only obliged to pay a fine of six rixdollars and three fanams to the temple.

The *Paravas*, who are all Christians, differ so little in their ceremonies from the other castes as to claim no particular notice, with the exception of a very remarkable custom which they observe at their wedding suppers. It is, that if a person of inferior rank, or who may have lost the privileges of his caste by infringing their rules, should happen to join the assembly, and when the others sit down to the meal he presume to take a seat, the barber, who is in attendance, without saying a word to him or any other person, immediately puts out all the lights and turns out the daring intruder, without allowing any of the persons assembled to recognize him who has been thus dismissed from their society.

Before I close my description of the various marriage ceremonies, and proceed to notice others, I must observe that among the heathens the emblem on the circular piece of gold, appended to the string of the *tali*, represents the proboscis and pendant belly of *Pullyar* or *ganesa;* but that exhibited by the Christians, with very few exceptions, represents a dove, implying the descent of the deity in that form on the occasion of our Saviour's baptism in the river *Jordan.*

There is a very peculiar custom observed among the *Tamuls* respecting the male sex, who are not allowed to shave their beards from the time they first appear until the ceremony of what is termed "*urumalaattu* or *talachila kattu*," i. e. "*binding the head cloth*," has been performed; and as there is some expense attending it, many are constrained to retain

their beards until their circumstances will admit of the expense necessarily incurred; for to be deprived of the ceremony is considered the greatest disgrace that could befal a man. When therefore a day has been appointed for the performance of this custom, the parents of the person to be shaved erect a large *pandal* before their house, and after obtaining the permission of the *Modliar* (as in cases of marriage), have it lined with white cloth, and tastefully ornamented with green leaves and flowers; this done they send some person to invite the inhabitants of their neighbourhood, by presenting them with *betel;* and on arriving at the *pandal* they seat themselves in regular order as already designed for them. The youth during this period remaining in his ordinary attire, is now brought to the *pandal* and seated in the midst of the assembly, having a cup of milk placed before him. The barber who is to operate then makes a low bow [*m*] to the assembly, and clasping his hands to his breast in a humble manner, demands of the chief who presides on the occasion, if he may be permitted to perform his office. Upon his signifying an assent, he takes some milk from the cup, and anointing the head with it, slowly performs the operation. During the time that the barber is thus employed, every one of the guests throws a piece of money into the cup, which is the barber's exclusive perquisite.

The shaving operation being concluded the whole assembly rise and conduct the young man in procession to a well, carrying a canopy of white cloth over his person, and spreading cloth for him to walk upon all the way, while the tom tom beaters fill the air with their discordant music. The newly shaved person then bathes his body and arrays himself in garments which are now splendid; he is then conducted back to

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[*m*] Abbe Dubois remarks "that this sign of reverence is not confined to the Hindoo, but is common to several other nations of Asia; which is confirmed by the most ancient of all books—the Bible, where this extraordinary mark of reverence is called by the name of *adoration*, even when it is applied to mere mortals." Description of India, p. 98.

the *pandal* in the same manner as when he left; and on retaking his seat, the *Talachila,* or head cloth, is placed on a salver and handed round that each of the guests may touch it; after which the chief takes it up, and pronouncing a blessing, winds it round the head of the youth, who rises and returns thanks to the assembly, saluting them with a low bow. The whole party then sit down to an entertainment, at the conclusion of which they severally make a small present to the young man, as for instance a shawl, or some thing equally trifling.

In like manner the *Tamuls* celebrate the period when their daughters become marriagable. The girl is confined for seven days and not allowed to be seen. She is then bathed, on which occasion an entertainment is given, consisting chiefly of rice cakes streaked with turmeric to mark the event; and this takes place under a *pandal* lined with white cloth. While the girl is bathing the women in attendance perform many whimsical ceremonies, the intention of which is to protect her from enchantment, and they subsequently sprinkle each other with turmeric water.

The Christian *Tamuls* do not observe any of these mystical ceremonies; or if they do, they are at much pains to conceal it from their priests, who, though not armed with inquisitorial power, have their methods of punishment, either by loading them with large crosses, or by placing crowns of thorns on their heads during the celebration of mass in their chapels.

The *Tamuls* also have a particular ceremony for the purification of women after childbirth, which is performed by a *Brahmin;* and which, though it has no relation to the churching of women among Christians, yet still bears some resemblance to the ancient practice of purification among the Jews.

There may also be traced another trait in the *Tamul* character as bearing some resemblance to the *Jews,* when they censured our Saviour for eating with publicans and sinners; it is, that none of high distinction will sit and eat with those of low extraction, unless they previously purchase a little to do so, which is performed by the following ceremony;—

The individual desiring to be equalized with a higher class, must first signify his wishes to the chiefs and leaders of his caste, and upon their assurance that no impediment will be made thereto, he raises a *pandal* and decorates it with white cloth. He then personally waits upon every one whom he considers necessary to be present at this feast, and invites them severally to his *pandal,* where he first undergoes the ceremony of shaving and tying the head cloth, and where a sumptuous entertainment then awaits them, at which he himself presides. In some instances the individual is obliged to pay a sum of money to the temple, and also to make suitable presents to his respective guests; but this is not always the case. When a man has been thus publicly equalized there can be no objection to his associating with any person of his caste. It must be observed however that this practice is confined chiefly to the inferior classes, as instances of this nature are very rare among the others.

Having endeavoured in the preceding pages to describe certain festivities attendant on joyous occasions, I shall now attempt to represent those ceremonies observed on mournful ones; that as they are the last rites which a man has to perform to his fellow creature, so it may be the concluding paragraph in this essay.

As soon as it is ascertained that life is extinct, the relations of the deceased person erect a *pandal* before the house upon four poles, and the washerman hangs it with white cloth; the barber blows a *chank* to announce the event to the village; and the friends and neighbours are then invited by verbal messages to the funeral *pandal.* When the people are assembled they bring out the corpse and pour three jars of water over it, rubbing on the head some *gingely* [n] oil and expressed *illippe* [o] seeds. After the act of ablution is thus performed the body is habited in a clean garment, and decked with wreaths of fragrant flowers, and the nearest relation of the

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[n] Sesamum indica. [o] Bassia longifolia.

deceased placing a piece of muslin over the mouth of the corpse, they each cast on it, according to seniority, a few grains of rice, and a *challi,* which is the perquisite of the barber who attends at the funeral. The corpse is then placed in the centre of the *pandal,* raised on an elevation, when the wife or son of the deceased performs the last peculiar rite of "breaking the jar;" which is, that one of the beforenamed relatives brings from the house a jar of water, carrying it on the shoulder, and bearing a lighted wick in one hand; and after making a circuit three times round the body, the jar is broken by suffering it gently to fall down, and the lighted wick is extinguished at the same moment. This ceremony is sometimes performed at the place of burning, but most frequently in the house, particularly if the person be a female; who, according to the rules of decorum as observed by them, could not be allowed to accompany the corpse to the place assigned for its last destination. After the jar is broken, the corpse is laid on a bier made of cocoanut branches, decorated with flowers, and carried to the jungle upon men's shoulders, under a canopy of white cloth, attended by a number of persons, the barber in particular, who sounds the chank all the way. When the procession reaches the appointed place, a clean spot is selected, where, piling up a number of billets of dried wood they lay the corpse on the top, and pouring a jar of clarified butter on it, set fire to the pile, which soon reduces the whole to ashes. The same ceremonies are observed at burials; for the rite of cremation is denied to a woman who dies in childbed, as well as to children under the age of puberty. After attending the last rites of cremation or sepulture, each person must wash his body, and purify himself before entering a house, or partaking of any food; and in the observance of this particular they very much resemble the Jews, among whom "when a man dieth in a tent, all that come into the tent, and all that is in the tent" are considered "unclean seven days."

The second day after the burning, the son and other near relations of the deceased proceed to the spot for the purpose

of making oblations of different kinds of roasted grain, dressed on the spot, and of dividing a cocoanut into equal parts, which is termed "*kadettukiratu.*" This being concluded, they gather up the ashes of the funeral pile, and putting them in a copper vessel place it on the head of the nearest akin; they then depart in solemn procession to some tank or lake, and throw them into it.

At the expiration of forty days, or whenever it suits the convenience of the party, it is incumbent on the same relative to apply to the *Brahmin*, and have the obsequies called "*karmandiram*" performed to his manes. It is as follows:—A *pandal* is erected in a solitary garden upon four poles, decorated with white cloth, green boughs, and flowers. Under this *pandal* the *Brahmin* selects a level space, besmearing it with cow-dung, and forming squares on it, similar to a chess table, with various coloured powders. Nine copper vessels called *chemboo*, piled one over the other and wound round with silk are placed near these squares, and a cocoanut streaked with turmeric is laid on the top of the upper vessel. After the vessels are thus arranged, the *Brahmin* makes an effigy of *kusa* grass and places it on a bier of the same material: all of which being concluded, the relations bring out from the house of the deceased a triangular piece of brick, which has been consecrated to the deceased on the night preceding, under a canopy of white cloth, accompanied by music of all sorts, chanks, tom toms, &c., and place that also near the squares. A wooden mortar and pestle is next put at the entrance of the *pandal*, which some one of the relations beats at intervals during the whole period of this external form of their religion. The son, or any one else upon whom the conducting of this ceremony has devolved, has a string put across his shoulders, and wears a ring of *kusa* grass on the little finger of his right hand; neither of which he can remove until every thing is concluded, as they are considered symbols of his having bound himself by oath to conduct them. When all these preliminaries are adjusted, the *Brahmin*

kindles the sacrificial fire in a manner similar to that which is practised on occasions of marriage, and after making oblations of rice mixed with milk, curds and butter, the effigy is burnt, and the ashes carefully gathered up and thrown into a tank. They then return to the *pandal*, and forming a procession convey the piece of brick already mentioned to a river, or any running water, and there throw it in; after which they immerse themselves in the same water once or twice, and return to their respective dwellings in their wet clothes.

MANNERS AND CUSTOMS

OF THE

MOORS OF CEYLON.

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The several ceremonies and external observances of religion practised by the different castes of *Tamuls* having been made the subject of the preceding Essay, my present intention is to particularise those which are peculiar to the *Moors*, as far as they have come within the reach of my observation; and also to note the striking similarity they bear to the ceremonies of the *Jews*. I shall first, however, offer a few preliminary remarks on their origin, and on the etymology of the various epithets by which they are commonly designated and distinguished among other tribes of natives.

We have no authentic records extant respecting the origin of the *Moors*, and therefore it is not possible to trace it with accuracy. What has been offered on the subject by European writers, appears to have its foundation in nothing but the vague, and often distorted, traditions circulated among the natives themselves. According to one of these traditionary accounts, the *Moors* who reside on the coast and in the interior parts of Ceylon, equally with those on the Coromandel coast, are descended from a tribe of *Arabs*, of the posterity of *Hashem*, who were expelled from Arabia by their prophet Mohammed, as a punishment for their pusillanimous conduct in one of the battles in which he was engaged against the partizans of Abu Jaheel, and who afterwards founded a colony at *Kaiilpatnam* (the *Colchis* mentioned in the *Periplus* of the

Erythrean sea), and from thence moved in successive emigrations towards this island, and along the borders of the peninsula of *Hindoostan* as far as *Rameswaram.*

In the *Tamul* language the *Moors* are usually denominated by the term *Sonaher*, and they do not object to it. If this should be their proper appellation, it completely overturns the preceding idea of their *Arabic* origin; because it can hardly be reconciled to a passage in the *Maha Bharata* (the date of which the learned orientalist WILFORD fixes at 3200 years before Christ), where the *Sonaher* are mentioned as then existing in *Hindoostan*, and serving in the armies of the contending princes; besides which, in the classification of the several tribes of *Hindoos* in the *Nigandu Salamani*, they occupy the thirty seventh place in alphabetical order. Independently of the two latter inferences, drawn from works of no little authority, their cast of features and modes of life, added to the circumstance of their speaking no other language than the *Tamul*, will sufficiently prove their having originated from the latter nation, or, at any rate, from a branch of them; and I should suppose that by mingling afterwards with the *Arabs, Moguls*, and *Patans* by intermarriages, they gradually degenerated from the parent stock, and became constituted into a separate and distinct body by adopting the tenets of Islamism.

The *Singhalese* impose on the *Moors* the title of *Marakkalaya* or boatmen, which is very probably derived either from the circumstance of having had formerly at their command the export of the commodities of *Ceylon*, or from their crossing over to the island in boats from the opposite shore when they made their settlement.

Mr. BOYD, one of the reputed authors of the letters of *Junius*, in his account of the embassy to the court of *Kandy*, describes the *Moors* under the name of *Chalias;* and Sir ALEXANDER JOHNSTON designates them by the appellation of *Lubbes*. These epithets are, however, not admissible; for the former is only confined to a particular sect among them

who are rather of an inferior grade, and the latter to the priests who officiate in their temples; and also as an honorary affix to the proper names of some of their chief men.

Before quitting the subject of their origin, I must add, that the title *Moor* or *Moro* appears to be equally inapplicable to this race, for Dr. GUTHRIE in his Geographical Grammar states, that this appellation was originally bestowed on the *Saracens* who invaded *Spain;* the greater part of them having come from *Mauritania* in *Africa;* though in modern times it has been rendered a common epithet for Mohammedans of all sects and countries who are settled in *Hindoostan* and on the coast of *Barbary.*

Having thus endeavoured to trace the outline of the origin of the *Moors,* as well as their name, I shall now proceed to delineate their rites and ceremonies, as already proposed in the commencement.

Among the *Moors,* the term marriage is usually expressed by the *Arabic* word *Kavin* and its synonyme *Nihkka,* and is by them considered the most essential of all objects; they are therefore taught to look on it as a matter of strict obligation, and as a foretaste of the joys of the sensual paradise which MOHAMMED has promised to every one of his true followers; and they consequently bestow great attention in the performance of the various festive and pompous ceremonies which precede and accompany the celebration of the solemn contract.

According to one of the precepts of MOHAMMED, a man who has no means to support a wife, or to pay her dowry, cannot enter into the conjugal state, and in that case he is strongly recommended to retire from the world and employ himself wholly in exercises of devotion and mortification. He however allows children under the age of ten years to enter into matrimonial engagements; but, to the credit of his followers, very few instances of the kind occur; and where they do, it is invariably found among the admirers of the enthusiastic opinions of the *Imam* ABU HANIFA, and the sect denominated *Hanafi,* not unlike the voluptuous Epicureans.

Among most nations of the world the bridegroom or his parents solicit a marriage, but it is somewhat singular, that among the *Moors* (though it is stated as otherwise in the 64th article of their special laws concerning matrimonial affairs) the bride, but most commonly her parents, is accustomed to anticipate it. So when a man has a daughter who has attained the period when persons of her sex are usually disposed of in marriage, he (often without consulting her in the least) fixes his choice on some youth, and sends a deputation of his friends to ascertain through them if the parents are disposed to meet his wishes. Having satisfied himself that the proposal is not likely to be rejected, he proceeds to negotiate in person. When the ordinary salutations have been interchanged, he informs the young man's father of the purport of his visit, who inquires what portion he purposes giving to his son on account of *kaykooly* (or present for marrying his daughter), and what portion to her for *chidanam* (properly *stri-dhanam*) or dowry. He then names a certain sum of *kaykooly*, and half as much for *chidanam*, besides household goods, cattle, and land; and if these terms are approved of, they mutually fix upon a day for the betrothing, and separate.

As the day appointed for betrothing approaches many preparations are made by the parents on both sides: the father of the future bridegroom invites his friends and relations, and the chief of the village to whom he is subject (who is entitled *Markair*), to attend and accompany his son; accordingly when the day arrives they assemble, the youth is attired in his best apparel and conducted with every mark of distinction which his rank and condition will allow, attended by music and every demonstration of joyousness, to the house of his future bride. As the party approaches the gate of her dwelling her father advances to meet his destined son-in-law and sprinkles his clothes with rose-water, which is considered as doing respectful and kind honors to him. A party of old matrons then come out with a basin of water infused with

turmeric, mixed with bits of *kusa* grass and cotton seeds, and whirl it round his head three times; this is called the ceremony of *alatti*, [*a*] and is supposed to prevent any mischief befalling him from the invidious looks of the populace during his progress. The father then conducts him and his attendants into a *pandal* (previously set up for the purpose in the compound, decorated with white cloth and cocoanut blossoms), and makes them all sit down on carpets or mats already spread on the ground. When the party have refreshed themselves by masticating *betel*, some elderly person amongst them introduces the subject, and after an infinity of questions on both sides, the betrothing takes place, by drawing up an indenture, styled *Mudira Kaduttam* or "ring contract," which is worded as follows: "In the year of the "Hegira 1250, and on the 11th day of the month of *Jamadi*-"*lawal*, A, the son of B, of *Calpentyn*, consents to take unto "him as his spouse, C, daughter of D, of the place aforesaid; "paying her for the portion of her virginity the sum of 200 "ounces of gold of the land of *Mis'r* [*b*] as is ordained by the "law. And the said D, on these conditions, solemnly pro "mises to pay him a sum of 500 Rds. as a free gift, besides one "house and garden, one shop, two cows, one chest, one "lamp, one bowl, one ewer, one rice-stand, [c] one *betel* "plate, and one gold ring weighing one pagoda. And of the "said sum of 500 Rds. the said A, acknowledges to have "received this day 250 Rds in advance. Witnesses, E, head "moorman, and F, priest of the temple." Previously to the signing of this contract the father of the female brings and

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[*a*] This is properly speaking a Hindoo ceremony; and the observance of it by the *Moors*, may be remarked as a proof of their attachment to their original superstition.

[*b*] The *Arabic* name for Egypt, corresponding with the *Misraim* of the Scripture, and *Misra'st'han* of the Puranas.

[c] A small round table with three feet, a span high, on which the *Moors* dlace their rice plate while eating out of it.

places before the assembly, in different trays covered with white cloth, the part of the sum alluded to in the contract; and also three pearls, three coral beads, one pagoda, one hundred *betel* leaves, and an equal quantity of *areka* nuts cut into small slices, together with a gold ring. The *Mahalli*, or priest, takes up the ring, and having held it out to the assembly that they may severally touch it, as the *Tamuls* do their *tali*, he puts it on the finger of the bridegroom, uttering at the same time the following words, *Bismilla hi irrahi man nir raheem.* "In the name of the most merciful God," which is responded to by the assembly, as follows: *Athumdu lillahi rebbil alameen irraheem, &c.* "All praise be to God the preserver of the world, the saviour of men," &c. The contract being signed by the bridegroom and bride's father, is delivered to the priest, who is required to file it among the records of the temple. Thus the betrothing is accomplished, and the bride's father distributing *betel* to the assembly, and besmearing their breasts with pulverized sander (which is the signal for them to withdraw) they take their leave.

The custom of paying a sum of money to the bride as the price of her virginity is not peculiar to the *Moors* alone, but belongs also to the *Jews*, among whom it was fixed at 200 *zuzims*, or fifty shekels of silver; but if the bridegroom's circumstances would not admit of this, he accommodated it by other means: of this we may adduce instances in Scripture from the earliest times, for Jacob served fourteen years for his two wives (Gen. xxix); David gave 100 foreskins of the *Philistines* for the daughter of Saul (1 Sam. xviii. 25); and Hosea bought his second wife for fifteen shekels of silver, and an omer and a half of barley. (Hos. iii. 2).

To return from this digression, it often happens that between the time of betrothing and the solemnization of marriage, there elapses a considerable interval; during which the bride's father is obliged to send occasionally some trifling present to the bridegroom; but a short time prior to the marriage he is expected to send a costly one, consisting

of divers sorts of cakes and confections, and a number of balls of sugar, eggs, and plantains, to which is added 100 *betel* leaves, 1000 *areka* nuts, 100 measures of milk, and a cup of pulverized sander. These presents are commonly called "*seer*," but the last by way of eminence "*Perum seer.*" They are conveyed in trays borne upon men's heads under a canopy of white cloth, and accompanied with tom toms and other sorts of music. If it does not suit the convenience of the bride's father to send these presents he can adjust it by paying a sum of money in lieu, but should he neglect to do either, such an omission would occasion disputes, and in all probability tend ultimately to break off the match. It may not be improper to mention here, that in the 66th article of their special laws it is stated, that after the betrothing has taken place, if the parties disagree and are not willing that the union should take place, the presents that have been interchanged between them are reciprocally restored; but this is not the case in this part of the country, for the bride is not obliged to restore any thing to the bridegroom, even though she should have been the cause of the separation; but on the other hand, the bridegroom must restore to her every thing he may have received, and if he should have been the party disagreeing must make some considerable additions besides.

Although the *Moors* ridicule their *Tamul* neighbours for consulting the *Brahmins* regarding propitious days or hours for the celebration of particular events, yet they observe as *nahas*, or ominous, several days during the lunar month, on which they would never solemnize a marriage, or perform any other ceremony whatever. The days thus set apart by them, and the reasons they assign for their prescription, are as follows: the third day of the moon ADAM was expelled from Paradise; the fifth, JONAH was swallowed by a whale; the thirteenth, ABRAHAM was thrown into the fire; the sixteenth, JOSEPH was lowered into a well; the twenty first, JOB became afflicted with disorders; the twenty fourth, ZACHARIAH was

murdered; and the twenty fifth, MAHOMMED had his front tooth broken by a sling. Their marriages are commonly celebrated during the months of January, April, June, August, October, and November, excluding from them all the *nahas* days above specified, [*d*]

Previous to the solemnization of marriage, the parents of the parties erect a *pandal* in their respective dwellings, supported upon twenty one poles, more or less, according to their own fancy; but as an even number is considered ominous of future evil, they always take care to avoid it. Like the *Tamuls,* they also have a particular pole placed in the east corner, called *Kanni kal,* or "virgin pole," and the erection of it is attended with many idle ceremonies. It is generally well washed, and then besmeared with pulverized sander and turmeric, and perfumed with burning incense before it is put into the ground; and when placed in the hole destined to receive it, they throw in a piece of gold, a pearl, a coral bead, and some *paddy,* all tied in a piece of silk, together with a pot of milk. After the pole has been thus set up, another pot of milk is poured on the top of it, in such a manner that it shall run down on the floor of the *pandal,* and by this observance they intend to symbolize the future prosperity of the intended union. It is thus the prosperous condition of *Canaan* is expressed in the Scripture, as a land "*flowing with milk and honey.*" (Josh. v. 6).

After the setting up of the virgin pole the others are also fixed; and the whole being complete, the *pandal* is ornamented with white cloth, cocoanut flowers, green leaves, &c. In the *pandal* at the bride's house a magnificent seat in the form of a throne is set up for the bridegroom, which is adorned with artificial flowers of various descriptions, and

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[*d*] "Among the Romans, the kalends, nones, and ides of every month were deemed unlucky for the celebration of *marriage*, as was also the feast of the PARENTALIA, and the whole month of May. The most happy season in every respect was that which followed the ides of June." Vide Chambers's Cyclopedia, under the article Marriage.

neatly interspersed with tinsel, and other glittering substances, presenting a very imposing sight on the bridal night. These preparatory ceremonies being concluded, a day is fixed on which invitations are sent to all the friends and relations on both sides; not confined however to those who live in the place, but extended to whomsoever may have given invitations to them on similar occasions. The assembly is first formed in the *pandal* at the house of the bridegroom, generally about mid-day; where they are sometimes treated with a collation, and where they remain until the evening, when the bridegroom is brought into the *pandal* shaved and washed, and in the presence of the assembly is attired in his bridal clothes; his outer garment being a white gown with long sleeves, reaching from his collar bone (where it fits close) to his ankle; the waist is confined by a richly embroidered sash, in which is placed on one side a silver sword or dagger; a scarf is loosely thrown over the shoulders, and he has a turban on his head, formed by a ribbon worked with gold thread; in the front is a plate of gold with an ornament of the same metal on the right side, called *mantooli*, resembling a cockade, but this latter addition is confined to the higher classes. Several chains are hung round his neck, and rings put upon his fingers; the rims of his eyelids are marked with black, and his nails dyed yellow with an infusion of *Marutondi* leaves. [*e*] When it has been announced that every thing is ready at the bride's house for his reception, he sets out in procession, either on horseback, in a palanquin, or such other conveyance as he may have the means to afford; accompanied by all sorts of music, and preceded by a number of white umbrellas, flags, and other insignia of his tribe. Should he in his progress pass the house of a relation, the females of the family shout

[*e*] *Lawsonia inermis.* The *Turks* and *Egyptians* make use of the powder of the leaves of a plant called by botanists *Ligustrum Egyptiacum*, or *Alcanna*, to dye their nails of a golden-yellow hue; (vide Chambers's Cyclopedia, under the article Alcanna) and I suppose the *Moors* have adopted the use of *Marutondi* in the room of the above plant.

and present him with a cup of bruised plantains and milk, (which is very like strawberries and cream) in token of respect, besides performing the whimsical ceremony of *alatti*, already described. As soon as he reaches the street where the bride's house is situated, a cloth is spread for him to walk on, and when he arrives at the *pandal* the females there assembled shout several times, and sometimes the friends of the bride's father fire a feu de joie to welcome his arrival. Proper seats having been assigned for the bridegroom and his friends, the first thing which is done is to cancel the ring contract, executed on the occasion of betrothing; and to draw up the following in place of it. "In the year of the "Hegira 1251, on the 5th day of the month of *Rabil awal*, "A, the son of B, acknowledges to have this day received "from D, the father of C, (whom he this day accepts for his "spouse, by paying her the sum of 200 ounces of gold of the "land of *Mis'r*, for the portion of her virginity) the balance "due to him from the sum of 500 Rds. which he the said D, "did promise to pay him on the day of marriage for and on "account of *kaikooly*. And the said A, moreover acknow-"ledges to have received the lands, goods, and chattels enu-"merated in the ring contract, and he hereby releases the "said D, from all further obligations. Witnesses E, head "moorman, and F, priest of the temple."

During the time the men are thus employed the bride is preparing her toilet. Her hair is neatly braided in a knot behind, adorned with very handsome sprigs of gold flowers set with precious stones; and long pins, in the form of an arrow, are passed through the knot crossways. She wears earrings (like *ogelim* or circles for the ears, mentioned in Ezek. xvi. 12) and another ring is passed through the nose (Isaiah iii. 21. Prov. xi. 22) set with pearls; many gold chains are suspended round her neck; her arms are decorated with bracelets, her fingers with rings, and her feet and toes with divers tinkling silver ornaments. (Is. iii. 18). Her outer garment is of silk or embroidered, and envelopes her entirely,

and her eyelids and nails are dyed as before mentioned. This dress is very becoming, but their females not usually being seen, the bride remains in an inner apartment with her friends and female relatives, totally secluded from the sight of the assembly of men without. After the contract is signed and delivered to the priest, the latter deputes a person, who stands in such relation to the bride that she need not appear veiled before him, to ask her whether she is contented to accept A, the son of B, for the sum of 200 ounces of gold, as the portion of her virginity. On her answering in the affirmative, the priest makes her father formally declare his consent in the hearing of the assembly, without which no marriage is legal. The priest and the bridegroom afterwards undergo the rite of purification by washing their mouths, and being seated near to each other, the priest rehearses a *surat*, or passage from the Koran, which chiefly expatiates on the origin and institution of marriage in the persons of ADAM and EVE; and on the blessings which attended the earthly career of ABRAHAM and SARAH, of JOSEPH and SLUYHA, of ALI and FATIMA, from a strict observance of domestic virtue; and lastly counsels the party about to enter into the conjugal state, to follow their laudable example. The priest then mutters some mystical prayer in the ear of the bridegroom, making him repeat it after him, but inaudibly; and at the conclusion demands of him three several times whether he wishes to marry C, the daughter of D, for the sum of 200 ounces of gold, as the price of her virginity. Having answered, "*Yes I do,*" each time, the priest lays hold of his hand, and looking at the assembly declares "*All ye, the Mussulmans here assembled, bear witness, that in presence of the* "*priest, of* E, *head moorman, and* G *and* H, *chief men of the* "*place,* A, *the son of* B, *has accepted for his lawful spouse* C, "*the daughter of* D, *for the sum of* 200 *ounces of gold of the* "*land of Mis'r, for the portion of her virginity.*" In this stage of the ceremony the bridegroom rises and salutes the assembly, who return it either by a compliment or a present of a

ring. The priest then leads the bridegroom into the bride's apartment, and joining their little fingers, pronounces a benediction, which the people outside repeat with loud cheers, and thus the rite of marriage is concluded; but a contribution of money is made by the guests prior to their separation, for the benefit of the bride's father, after which some refreshment is usually offered, or a little *betel.*

In imitation of the *Tamuls,* who tie a *tali* round the necks of their brides, the *Moors* hang a gold string either on the marriage night or some time afterwards, according to their convenience; this is done by the sister of the bridegroom, after he has consecrated it by a solemn imposition of his hands.

On the seventh or twenty first day after the celebration of the marriage the ceremony of bathing is also observed, with but litttle variation from that of the *Tamuls.* Prior to the ceremony the bridegroom's mother takes to the bride's house a quantity of turmeric, a box of sweet odours, a can of *gingely* oil,[*f*] some *Illippe* seeds, [*g*] 100 *betel* leaves, and 100 *areka* nuts, with a suit of wearing apparel, and leaves them there. The bride and bridegroom then make their appearance, and sit down by each other on a raised seat: he first rises, and dipping his finger into the oil anoints her head, and she in return does the same to him. This unction having been accomplished, they all retire to a room where water has previously been placed in different vessels for bathing, and during the time they are bathed the female cousins, on the maternal side, act many wild and ridiculous scenes, and throw limes and pellets of clay at the bridegroom. The bride is then attired in the dress brought by her mother-in-law, and they return to the seat in the *pandal,* where he takes some *betel,* areka nuts, cakes, pieces of gold coin, &c, and ties them in one corner of his scarf, and which he presently unties and throws on his wife's head, and takes from her hand the rolls of *betel* leaves which she holds.

[*f*]. Sesamum indica. [*g*] Bassia longifolia.

This practice of throwing cakes and money somewhat resembles that which is observed by the modern *Jews*, when they throw pieces of money mingled with wheat, which is gathered up by the poor.

The *Moors* abstain from fish diet for a certain period after marriage: on the day therefore that by custom they may resume it their friends assemble to partake of an entertainment, and from this time the newly married couple become independent of their respective parents.

No ceremonies take place subsequent to the latter mentioned, until the period the woman proves pregnant: but when far advanced an entertainment is given, at which she is arrayed in her wedding garments and exposed to view, which is called "*displaying her jewels.*" On the birth of the infant (the expenses attending which are defrayed by the parents of the woman) the females already assembled shout,—if a male seven times if a female nine times. When the umbilical cord is cut, the midwife washes the child (Ezek xviii. 4.) pronouncing the creed *Huhi laha illallah Mohammed Resool allah!* "There is no other God but God, and MOHAMMED is his prophet," and the relations at this time throw into a basin pieces of money, which are the perquisite of the midwife.

On the seventh day their children are named; the father gives a name, which the priest confirms by calling the child three times by it, and exclaiming, *Allahu akber! Allahu akber! Allahu akber!* "the Lord is exceedingly great," when those who are present offer up a prayer of thanksgiving, and take their leave. [*h*]

In the *Koran*, as explained in the *Suhabul Iman*, the parents are enjoined to have the child's head shaved on this occasion, and also to make an offering of a camel, a ram, or a cock, according to their ability; which bears a striking affinity to the rules prescribed to the *Jewish* women after childbearing. (Lev. xii. 6, 7, 8).

[*h*] "The *Jews* give the name at the circumcision, viz. eight days after the birth; the *Romans* to females the same day, and to males on the ninth; at which time they held a feast, called *nominalia*."—Vide Chambers's Cyclopedia, under the article *Name*.

Another occasion on which they make a sort of rejoicing is on the 14th day, when the child is invested with arm rings; and when the first teeth appear, cakes, decorated with the kernel of the cocoanut cut in the shape of small teeth, are distributed. This observance notifies also the time of weaning, and may therefore bear some distant resemblance to the feast ABRAHAM made on the weaning of his son ISAAC. (Gen. xxi. 8).

With a female the next thing to be observed is the boring of the ears, and with a male that of circumcision. In the former case they set up a *pandal*, as on other festivals, and invite their female friends: the girl is dressed gaily, and seated higher than those assembled, and after having masticated *betel* the operation of boring is performed, and a wire passed through the ears. During the operation they make a great noise with cymbals and tom toms; and when concluded, some trifling present is made to the parents, who distribute a small quantity of soaked rice mixed with sugar and the cocoanut kernel, or rice simply boiled with milk.

Among the *Moors* the men never bore their ears, and therefore THUMBERG (vol. iv. p. 188). when describing "that their ears are commonly decorated with long earrings" must have confounded them with the *Tamuls*, among whom, as among the *Athenians*, it is a mark of nobility to have the ears bored, or perforated.

According to the ordinance of MOHAMMED, a boy ought to be circumcised on the eighth day, as among the *Jews* (Gen. xvii. 2); but they commonly defer the performance of this rite to the tenth or eleventh year, and sometimes longer.

It must be observed that great show attends the performance of every thing connected with the native character, whether joyful or otherwise, and that pomp is the first thing thought of in the celebration of all that relates to them. In the case of circumcision it is announced as a great event; a *pandal* is erected, friends invited, &c. &c., and on the day appointed, the head moorman and priest also attend, when the boy is dressed

up and placed on an elevated seat, merely to display his clothes. His first visit is to the mosque, to say his prayers, whither he is taked in procession, under a canopy, with such appendages of honor and distinction as may be due to his rank; he is then taken through the streets in procession, and should he pass the house of a relative is regaled with bruised plantains and milk, while the women shout. This perambulation generally takes place at night by torch light, and as it would be inconvenient to circumcise the boy then, it is deferred until the next evening, when the same persons assemble, and the operation is performed by a barber. Loud shouts and discordant music is continued during the time, so as effectually to drown any noise the boy may make. A plate being set before the assembly money is collected, which, with the habiliments of the boy, become the perquisite of the barber, besides what the parents may also give him. No entertainment is provided on this occasion, but some days afterwards a small repast is spread in commemoration of the event, consisting chiefly of rice puddings, gruel, and *sesamum* oil.

The difference that exists between the *Jews* and *Moors* in the ceremonies attendant on circumcision, appears chiefly to be, that the former observe a vigil on the night before the operation, and that they admit of god-fathers and god-mothers, besides which the parent himself sometimes circumcises his own child.

The *Moors* also practice many superstitious ceremonies on their daughters attaining the age of puberty; but they so nearly resemble those which I have already described in my Essay on the Ceremonies of the *Tamuls*, that I shall not enter into a tedious narration of them, but close with a description of their funeral observances.

In the *Mohammedan* religion it is inculcated as a duty incumbent on all *Mussulmen* to bury their dead, and consequently, like the *Jews* (Tobit i. 20. iii, 9. iv, 17), they are very punctual in this respect. As soon as a man or woman departs this life, the relations and friends being assembled, join in loud

lamentations over the deceased; the women particularly, who in mournful ditties detail the virtuous qualities and actions of the deceased. It would be considered a great misfortune not to be bewailed in this manner; and it would appear by the Scripture that the *Jews* also entertained some such notion regarding it. (Amos v, 16. Jer. ix. 17. Job iii, 8. xvii, 15, Ps. lxxvii, 64. Jer. xvi, 4.) When these mournings have abated the corpse is made ready for interment, the feet and hands are tied together, and the face turned towards the *Kibla*, or temple of Mecca. A lamp is kept constantly burning at the head, together with frankincense, until every preparation is completed for removing the corpse to the place of inhumation. When a sufficient number of persons have assembled to form a funeral procession the body is again washed with warm water, about which they pay much attention, carefully cleaning the nails, and painting the rims of the eyelids with a clay called "*Sirma*," said to be brought from mount Sinai, and strewing sander wood powder, camphor, and rose water on the face, after which they dress it with a cloth about the waist, and a long cloak reaching to the toes. If the dead person be a male, a turban is put on the head, and the body afterwards wrapped in a large sheet. It is then placed on a bier, covered with white cloth, strewed with flowers and green leaves, when it is borne to the mosque with every appendage due to the rank of the deceased, the mourners chanting their creed all the way. On reaching the mosque the bier is set down on the ground, and the priest repeats a long prayer, in which some of the bye-standers join, after which the corpse is taken from the bier and lowered into the grave with the face downwards: the assembly them recite a prayer and throw earth on the body, as is the custom of Christians, saying "*You were taken from the earth, you go to the earth, and you shall come out of the earth.*" The grave is then filled up, being piled in the usual form; the person who washed the corpse at the house, pours three pots of water over it, and places two pieces of plank, with a flag on the top, at each end,

throwing over it some slips of *Piranda* creepers [i], probably in imitation of the *Jews*, who plucking bits of grass three times, and casting it behind them at the conclusion of the burial, said, "*They shall flourish like the grass of the earth.*" (Ps. lxxii. 6.) The priest afterwards placing himself at the head of the grave, rehearses a series of prayers called *Talkim*, and then the bread which is carried with the funeral procession is distributed among the poor, (Tobit. iv. 17.) The mourners having pronounced the *fatiya* prepare to return to the house, but after advancing seven paces they make a stand, and again pronounce the *fatiya*, looking towards the place of interment. The vessels in which the loaves and incense were carried precede the mourners homewards; which, when the females at the house see, is a signal for them to depart: the former having reached the dwelling, the priest again pronounces the *fatiya*, and making a salaam of condolence they all return to their houses.

On the third day the relatives of the deceased invite the priest and other officers of the mosque, and having caused them to offer up prayers for the manes of the deceased person give them an entertainment, which is repeated on the fifth and seventh day likewise.

On the fortieth day they observe a ceremony called *kattam*. One or more of the relations proceed to the tomb and cover it with a white cloth, burning incense near it; they then send a tray of cakes to the mosque, where the priest and a number of people have assembled to offer up prayers for the repose of the departed soul; which being concluded, they all go to the house of the deceased, and partake of an entertainment which has been already prepared for them.

The custom of giving repasts after a funeral was common among the *Jews*, and Josephus de Bello (lib. iii. cap. 1) relates that Archelaus treated the whole people magnificently, after he had completed the seventh day's mourning for the king his father.

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[i] Sinh. Heeressa.

It is not to be supposed that the *Moors* take no further notice of the dead after the conclusion of the ceremonies I have before described, for they entertain the poor on every anniversary of the day whereon the person died, and also on the festival called *Vrát,* which is held in remembrance of the dead.

SUMMARY ACCOUNT

OF THE

MOOKWAS.

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Among the various tribes of natives who inhabit the different parts of the district of Putlam, the *Mookwas* (or as they call themselves *Mukuger*, from KUGA the ferryman mentioned in the *Ramayana* as assisting RAMA and his retinue in crossing the *Ganges* on their way from AYODHYA) constitute a very industrious and peaceable body of subjects. These people are partly Mohamedans, and partly Christians of the Roman Catholic persuasion, and according to their own account,—supported however by no kind of evidence,—are originally emigrants from AYODHYA, or some part of Oude in Hindoostan; but they are ignorant of the period when this event occurred. There is a race in *Kutch* or *Kuchchhava*, lying west of Guzerat, called *Mookwanas*, which from the similarity of the names, may appear to have some relation to the *Mookwas*; but the striking resemblance of the latter, both in their customs and habits, to the *Nairs* and *Mookwas* on the coast of Malabar, encourages a supposition that they originally emanated from one of these two tribes, and renders the former hypothesis of their origin unnecessary.

When the coast of Malabar was overrun by the Mohamedans from Arabia, the natives were persecuted with the view of causing them to embrace the doctrines of the *Koran*; in order to avoid which the *Mookwas* transported themselves to Ceylon, and established their residence in the Malabar provinces. From the information which I have

been able to collect, it appears, that the place where the *Mookwas* first landed was *Kudremale,* whence they emigrated to other parts of the Island, and in course of time formed several settlements. Some time after the arrival of the *Mookwas* in the district, their chieftain named VEDI ARASEN, had to contend with a rival called MANIKA TALEIVEN, who then presided over the people denominated *Karreyar,* and possessed a settlement on the south side of the district. MANIKA TALEIVEN dispatched some of his officers to VEDI ARASEN for the purpose of soliciting his daughter in marriage; but meeting with a refusal, he collected a considerable body of armed men and declared war against the *Mookwas,* avowing their total destruction. As the *Mookwas* were at that time a very weak and defenceless people, they concerted with the crew of an Arab vessel which was then at anchor at *Kudremale,* and with their assistance slew the rival chieftain and put all his troops to flight. This skirmish is said to have taken place in the plains between *Mangalaveli* and *Kattakadu,* and to support their assertion the *Mookwas* point out an ant hill in the vicinity, known by the name of *Maniken Puttoe,* as the place where the remains of the slain chieftain were interred by the victors, after their revenge had been fully satisfied. In return for the service rendered them by the Arabs, the whole of the *Mookwas* embraced the Mohamedan religion; which many of their descendants afterwards renounced in favour of Christianity, through the influence of the Portuguese.

After the defeat of the *Karreyas,* the *Mookwas* determined to send an embassy to the court of the emperor, in order to ingratiate themselves into his favour. They accordingly made choice of certain individuals for the purpose, and dispatched them to *Sitavaka* with many costly presents. When these delegates reached the capital and presented themselves to the emperor, he received them with uncommon kindness, and granted them several copper *sannases* or rescripts, whereby the lands in the whole district of Putlam and Calpentyn were allotted to them for their maintenance as

paraveni; or, as it was subsequently designated *Koppumuri paraveni,* from their breaking off branches of trees and planting them as boundaries to their respective portions of land, when the division took place. Besides the assignment of land, the emperor constituted a royal tribunal at Putlam called *Muttrakudam,* and appointed eighteen of the *Mookwas* members of the same, under the authority of a *Dissave* or proconsul, who was to be annually sent from the court; and also conferred on the said eighteen members the title of *Wanniya,* with the following privilege, viz. "That the offices they held should be hereditary in their respective families; that they should not be capitally punished for any crime; that they should be exempted from the payment of tithes; and lastly, that their relations to a certain degree should be free from performing any personal labour to government."

On referring to the *sannases* inscribed on copper plates (of which their are but two extent), and comparing them with the accounts given of the lands having been allotted to the *Mookwas* by the same emperor, and at the same time, there seems a great discrepancy; because of the two *sannases* in question, one appears to have been given by TAMI VELLA BAHOO, king of *Madampa,* and the other by BUWANEKA BAHOO, emperor of *Sitavaka,* at two distinct periods. But they account for it by saying that these *sannases* were granted to their chiefs in after times, to confirm the original donation of the land on the part of the former emperor, who they say was MALALA TISSA RAJA, and who reigned between the years 753 and 779 of our era. However this may be, the *Mookwas* appear to have been in possession of the whole lands in the district during the government of the native emperors, and for a considerable period maintained a sort of aristocratical government under their chiefs, till the district was conquered by the Dutch; who from political motives not only abridged their powers, but also monopolized several sources of their income.

' The tenure by which the lands were held exhibited a strong resemblance to the feudal system of Europe, and according to the original institution, they were not in any way alienable; but in course of time, the Indo-Moors (who settled in the district some time after the *Mookwas*) gaining an ascendancy over them by their pecuniary influence, gradually bought up all their lands for very trifling considerations, so that none of the *Mookwas* remain at present in possession of their ancient property.

After the Dutch conquest the *Muttrakudam*, or tribunal at Putlam, was abolished, and the *Land Raad* established in its place. Of the aforementioned eighteen *Wanniyas*, six were dismissed as superfluous, and the remaining twelve appointed to officiate as members of the above court, under the presidency of the chief resident, or *Opperhoofdt* of Calpentyn, allowing them in lieu of pay exemption from tithes on their cultivation only. Since the Island has been a British colony, and the ancient form of government changed, the *Land Raad* has been abolished,—consequently the office and title of *Wanniya* has become extinct. The descendants of the *Wanniyas* are however not called upon to perform any menial labour at present, and a few of them are occasionally commissioned by the collector to assess the tithes in the district.

Having endeavoured in the preceding pages, to give an account of the origin and history of the *Mookwas*, I shall now proceed to exhibit a brief description of their distinctions, manners, and customs.

The *Mookwas* are divided into seven distinct tribes, each denominated after the name of its founder, or the particular occupation professed by him. They are as follows:

Pichanda vagei	*Kalanga vagei*
Nallanda vagei	*Mudivilangu Pandiya Tever*
Pala vagei	*Vilangona vagei*
Koyta vagei	

The *Mookwas* bear a close resemblance to the *Tamuls* both in their physiognomy, manners, and gait. The dress of the men consists of a cloth wrapped round the waist, a shawl thrown loosely across the shoulder, and on the head they wear a turban; but like the *Singhalese* they never perforate their ears. The women have their ears bored, and decorated with gold earrings of various kinds, and their dress does not in the least differ from that of the *Moors*.

The *Mookwas*, both Christians and Mahomedans, are placed under the orders of a headman styled *Vidane Odyar*, holding a commission under the hand and seal of the commissioner of revenue, and through him the people were formerly called upon to perform service to government.

With regard to the ceremonies of marriage among the *Mookwas*, those who are Christians follow the rules of their church, and the Mohamedans abide by the ordinances contained in the *Koran;* but both sects observe the custom of having the *tali* or gold string, tied round the neck of the bride by the bridegroom, to confirm the union: on which occasion they generally decorate their houses with white cloth, and display many honorary distinctions. Besides this ceremony, observed also by the *Tamuls*, the *Mookwas* observe the *feast of purification* on the seventh day after a girl is become marriageable, by inviting their friends and relations to an entertainment, and decorating the house with white cloth, &c. This ceremony is however losing ground among the Christian part of the *Mookwas*. In like manner when a boy attains a certain age, the ceremony of tying the *talachila* or head cloth round his head for the first time is performed. It is done in an auspicious hour, under the roof of a *pandal* erected for the purpose, either in connection with the dwelling house or detached from it, and decorated with white cloth. The people are invited by presenting them with a number of trays of *betel*, calculated according to their rank, and when they are assembled, the young man on whom the ceremony is to be performed is seated on a covered stool, and the barber

first asking permission of the assembly, shaves off his beard after rubbing it with milk. When he is shaved he is conducted under a canopy to a well, and cloth is spread before him to walk upon; he washes his body, returns to the *pandal*, and places himself on his seat. The *talachila* is then placed on a salver and handed round to each of the guests to touch, after which, the chief of the caste takes it up and ties it round the head of the youth. On this occasion the guests severally make a present of money to the parents, and return to their houses.

The *Mookwas*, in the following particulars, differ from all other castes in Ceylon with regard to the right of succession and inheritance: when a *Mookwa* dies, his sons and daughters inherit equally the property acquired by him during his life time; but the property which he had received from his ancestors, called *Mudusum*, devolves to the sons of his sister, or in failure of heirs in that branch, to the sons of his mother's sister's daughter, and so on to the fourth degree; but in failure of heirs in all these degrees, it then goes to his own children. [a]

Among the *Mookwas* the prejudice of caste is more rigidly attended to than among any other tribe, the least infringement of a rule subjects the offender to *ipsi facto* excommunication from the community, and deprivation of the services of the barber and washermen; consequently they are very circumspect in their conduct.

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[a] This singular custom being found to correspond with that which prevails among the *Nairs* of *Malabar*, I have been induced to advance the opinion that the *Mookwas* are remotely allied to that race.

Appendix.

No. 1.

A Royal Grant of Land engraved on a copper plate; literally translated from the *Singhalese.*

PROSPERITY!

In the year of *Saka* 1467, 1 on Wednesday the fifth day of the moon, in the month of *Esala,* 2 this day *Raja Wanniya* 3 having presented at the Royal Palace of *Madampa* 4 thirty pairs of Elephant tusks. *the village of Navakkadu,* 5 *Sitravela,* 6 and *Puttalama,* were granted to him; together with this side of the mountain *Kudiremale,* 8 this side of *Uu'uvahu Kubuka,* 9 situated at (the river) *Kala Oya.* 10 this side of *Diwrungala,* 11 and this side of the rock of *Paramakanda,* 12 inclusive. Also a signet ring, a jacket with frills round the collar, and a silver sword, were bestowed on him as *samakattu.* 13

As these villages have been marked by breaking off the branches of trees, 14 they are granted as an unalienable possession.

If there be any who should violate this matter, they will be born as crows and dogs. 15

This resplendent edict is granted to *Raja Wanniya* in perpetuity, as long as *Etugala* and *Andagala,* 16 the sun and moon, endure.

This resplendent edict was granted in the time of king *Tani Valla Bahoo,* 17 of *Madampa*

NOTES.

1 Though the *Singhalese* employ the year of *Buddha* to compute time in religious affairs from the era of *Buddha*, yet, in common with the *Hindoos* and *Tamuls*, they generally make use of the era of *Saka* in all their public as well as private transactions, and the *Singhalese* literati, whom I have consulted on the subject, coincide with me in deducing the latter from the reign of *Salavahana*, well known to Orientalists as the successor of *Vikramaditiya* in the empire of Hindoostan. It may not be amiss to observe here, that Captain MAHONY's account of the *Saka* era having had its origin in the circumstance of a famine breaking out in *Ceylon*, in the time of the emperor *Kuda Wallah Gamba Raja* (vide *Asiatic Researches*, vol. vii. p. 52,) is totally destitute of foundation; and in my opinion he must have been led into this error by relying on the report of others, though he professes himself to be perfectly acquainted with the histories contained in the *Rajavali*, and has given an English version of some of its numerous chapters. The present year of *Saka* being 1753, that which is specified in the grant corresponds with 1545 of *Christ*.

2 *Esala* answers to part of July and August, and it corresponds with the *Tamul* month *Adi*

3 *Raja Wanniya* was one of the members of the late *Muirakudam* at Putlam, and is also said to have exercised the office of *Dissave*, or proconsul, over certain parts of *Demala Pattoo*, which are now collectively called after his name *Rajawanni Pattoo*, and over which one of his descendants, who retains possession of the grant, still presides, but with very limited powers.

4 *Madampa*, properly *Mahadampa*, that is "the great city," is situated at no great distance to the south-east of Chilaw, and is chiefly inhabited by the Singhalese. VALENTYN writes the name of this place *Candupitti Madampa*, as quoted by PHILALETHES in his History of Ceylon, p 43. The site of the ancient city is marked out by the base of the king's palace and other public edifices found in the neighbourhood of the present village, in the jungle called *Maligakele*.

5 *Navakadu* in *Tamul* signifies "*the forest of Jambu trees*." but the *Singhalese* derive its origin from the word *Navakaduva*, implying, "*the place of shipwreck*;" some, however, treat both these etymologies as fanciful, and labour to trace it from the word *Navakadu* or "*nine swords*;" alleging that in primitive times the kings of Kandy were wont to visit this village soon after their coronation; and to assume the sword of state after performing ablution in the sea, and that no less than nine kings had thus come and assumed their sword at the place. It is situated on the peninsula of Calpentyn, opposite to Putlam, and is remarkable for the good water springs with which it abounds.

6 *Sitravela*, a small village in the neighbourhood of Putlam.

7 *Puttalama* or *Putlam*, a word compounded of *pudu* new, and *alam* salt pans, which were, and still are, one of the principal sources of its revenue. Its origina

appellation is said to be *Kaliyanntooremugam*, (in *Singhalese*, *Magultotamune*) or "*the port of marriage*," bestowed on it from its having been the place where Vijaya Raja, the first king of *Ceylon*, was wedded to the princess Kuvrni who resided in the neighbourhood, in the town called *Tammanna Nuvara*, at present the jungle called *Tammano Vila*. Knox writes the name of this village *Portaloon*, and briefly describes it in the following terms: "There is a part in the country of *Portaloon*, lying on the west ide of this island, whence part of the king's country is supplied with salt and fish; where they have some small trade with the Dutch, who have a fort upon the point to prevent boats from coming."

8 *Kudiremale*, a small hill standing on the margin of the bay of *Pukolam*, the northern limit of the district of Putlam, distinguishing it from that of Manaar. It is very probable that the *Hipporos* of Greek writers was no others than the bay near *Kudiremale*, as the word clearly imports; vide *Indiophilus*' letter published in the Madras Government Gazette of the 16th September, 1830.

9 *Uluvahu Kubuka*, a small village in the country of *Nuvarakalava*, which has received the curious name of *Uluvahu*, or door frame, from two *Kubuka* trees standing at the place near to each other, and by their crooked growth approximating to a door frame in shape.

10 *Kala Oya*, this river has its source from the breach of a very large tank in *Nuvarakalava*, and after winding through that province, disembogues itself into the gulf of Calpentyn.

11 *Diwrungaia*, a rock in the *Demala Pattoo* which serves as a boundary between that province and *Magul Korle*. Its name is formed of two *Singhalese* words signifying "*the rock of conjurement*;" and the native accounts state that it was called so from the chieftains of both provinces having met there and bound themselves by a solemn oath never to make any encroachment on each other's territory.

12 *Paramakanda*, a small hill in the *Demala Pattoo* noted for a *Wihare* which stands beneath it.

13 *Samakkattu*, a term applied by the *Singhalese* to any thing bestowed by the king on his subjects, and is synonimous with the *Hindoo* word *Kelaut*.

14 In the early period of colonization in the island, there was a custom observed among the settlers, that when any one of them had a wish for a tract of land and had broken off the branches of trees and planted them on the four limits of it to signify the same, the others scrupulously avoided all interference with the land so marked; and the planter of the branches and his posterity were left in quite possession of the land by a tenure hence denominated *Atuhanpraveni*, from *atta* a branch, *hana* a mark, and *praven* possession.

15 This is the penalty usually added in all the *Singhalese* grants for violating them; and ridiculous as it may appear to us, it had generally the desired effect of insuring to the grantee the quiet possession of the land assigned him

It appears that the *Hebrews* held the dog in detestation, as we learn in the Scriptures; but the *Singhalese* reckon both dogs and crows equally vile, probably from their considering the latter as the *wahan* or vehicle of *sani*, the source of all misfortune. According to VIRGIL as quoted by CHAMBERS in his *Cyclopedia*, the *Romans* regarded it a bad omen when the crow was seen on the left, and I have seen a treatise in *Tamul*, containing rules auguring from the croaking of that bird.

16 *Etugala.* and *Andagala* are two large rocks in the Seven Korles, generally alluded to by the *Singhalese* in their public acts as symbols of eternity.

17 *Tani Val'a Bahoo.* This prince was the younger brother of *Dharma Palla Bahoo*, emperor of Cotta, from whom it seems he had the small kingdom of *Madampe* assigned to him.

No. 2

A Royal Grant of Land engraved on a copper plate; literally translated from the *Singhalese*.

PROSPERITY !

In the year of *Saka* 1469, 1 on a Wednesday in the month of *Nikini*, 2 the seven *Vilas* 3 of *Pomparippoo*, 4 and (the villages) *Lunavila*, *Senaikudiyiruppu*, *Mahanabandavla*, and *Milapotana*, with the dry and irrigated lands inclusive, were granted to *Nava Ratna Wanniya* of *Lunavila*, during the time of the emperor of *Sitavaka*. 5 These lands were bestowed on him because he presented two white umbrellas, one lance, one sword, one jacket with frills round the collar, one signet ring, two pair of elephant tusks, and two pieces of cloth embroidered with gold.

As long as the *Etugala* and *Andagala*, the sun and moon endure, if any one should violate this matter, he will be born as a crow and as a dog.

This resplendent edict was granted to *Nava Ratna Wanniya* in perpetuity.

NOTES.

1 A. D. 1547.

2 *Nikini* answers to part of August and September, and corresponds with the *Tamul* month *Awan*

3 *Vilas* are a kind of bogs, but susceptible of cultivation. The seven *vilas* specified in the grant are called as follows: *Mailavila, Peruvila, Kaluvila, Maravila, Teviavila, Kolinchivila, Attavila,* and *Taleivila*.

4 *Pomparippu* or *Pomparippo*, would be more correctly written *Ponparappi*, meaning in *Tamul*, "the golden plains ;" and this significant appellative was bestowed on the province probably in allusion to its rich soil. Though it is now almost a waste, yet the numerous remains of brick buildings, apparently of *Hindoo* architecture, found in various quarters, prove it to have been in ancient periods the proud abode of princes and nobles of that nation.

5 *Sitavaka* (called by the *Tamuls* with very little variation *Sitavake*) is situated about 30 miles east of *Colombo*, and according to a tradition in general reception among the *Singhalese*, owes its name to *Sita*, who is said to have been kept in confinement at the place by *Ravana*, the ancient giant king of Ceylon. It is remarkable in *Singhalese* history for having continued during a long period the sumptuous residence of their emperors.

It is very singular that the name of the emperor who was the donor of the lands is not inserted in the grant; but, however, by comparing the date with the chronological list of the sovereigns of *Ceylon* in PHILALETHES' work, I see that the emperor who reigned at the time was called by the title of *Buvaneka Bahoo Maha Raja*,

FINIS.

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Appendix.

A

In consequence of orders from England great changes have taken place in the Division, as well as in the Civil and Judicial establishments, of the Island, since this work was sent to the Press: the Author therefore begs to annex a copy of the Charter and Proclamation upon which these changes have been framed.

THE CHARTER.

William the Fourth, by the grace of God, of the United Kingdom of Great Britain and Ireland King, Defender of the Faith, To all to whom these presents shall come, Greeting.

1. Whereas His late Majesty King George the Third by three several Charters and Letters Patent under the Great Seal of the United Kingdom of Great Britain and Ireland bearing date respectively at Westminster the Eighteenth day of April in the year of Our Lord One Thousand Eight Hundred and One, the Sixth day of August in the year of Our Lord One Thousand Eight Hundred and Ten, and the Thirteenth day of October in the year of Our Lord One Thousand Eight Hundred and Eleven, did establish within His said late Majesty's Settlements of the Island of Ceylon and the Territories and Dependencies thereof a certain Court called the Supreme Court of Judicature in the Island of Ceylon, and a certain other Court called the High Court of Appeal in the Island of Ceylon, and did make certain other provisions for the due administration of Justice in the said Settlements Territories and Dependencies. *And whereas* since the day on which the last of the said several Charters and Letters Patent bears date a certain Territory in the Interior of the said Island of Ceylon, called the Kingdom of Kandy or the Kandyan Provinces of the Island of Ceylon, hath become and now is subject to His Majesty, whereby the whole Island of Ceylon with its Dependencies has become and now is part of His Majesty's Dominions. *And whereas* it is provided by each and every of the said several Charters and Letters Patent that nothing therein respectively contained or any Act which should be done under the authority thereof respectively should extend or be deemed or construed to extend to prevent His said late Majesty his Heirs and Successors from making such further or other provision for the Administration of Justice throughout the said Settlements and Territories in the said Island of Ceylon with their Dependencies at His and Their Will and Pleasure and as Circumstances might require His said late Majesty meaning and intending fully and absolutely and to all intents and purposes whatsoever to reserve to Himself His Heirs and Successors such and the same rights and powers in and over the said Settlements

Territories and Dependencies and every part thereof and especially touching the Administration of Justice therein and all other Matters and Things in and by the said several Charters and Letters Patent provided for as if the said several Charters and Letters Patent had not been made any thing therein contained or any Law Custom Usage Matter or Thing whatsoever to the contrary in any wise notwithstanding. *And whereas* it is expedient to make more general and more effectual provisions for the Administration of Justice in the said Island and its Dependencies. *Now know ye* that We upon full consideration of the premises and of Our certain knowledge and mere motion have thought fit to revoke and annul *And we hereby revoke and annul* each and every of the said Charters and Letters Patent such revocation to take effect at and from after the time when (as hereinafter mentioned) this Our Charter will come into operation in Our said Island.

2. *And whereas* in the several Districts and Provinces of the said Island there now are several Courts appointed to administer Justice by the exercise of Original Jurisdiction to the Inhabitants of the said Districts and Provinces known respectively by the names and titles of the Provincial Courts, the Courts of the Sitting Magistrates, the Court of the Judicial Commissioner, the Court of the Judicial Agent, the Courts of the Agents of Government, the Revenue Courts, and the Court of the Sitting Magistrate of the Mahabadde, *And whereas* such Courts differ among themselves in respect of their constitution of their rules of procedure and of the kinds and degrees of the Jurisdictions which they exercise within the limits of their respective Districts or Provinces, *Now know ye* that We upon full consideration of the Premises have thought fit to direct ordain and appoint that the said Provincial Courts, the said Courts of the Sitting Magistrates, the said Court of the Judicial Commissioner, the said Court of the Judicial Agent, the said Courts of the Agents of Government, the said Revenue Courts, and the said Court of the Sitting Magistrate of the Mahabadde, shall be and the same are hereby respectively abolished, such abolition to take effect at and from after the time when (as hereinafter mentioned) this Our Charter will come into operation in Our said Island.

3. *And whereas* the Governor of Our said Island for the time being and the said Court of the Judicial Commissioner have hitherto exercised an Appellate Jurisdiction for the Administration of Justice in certain Cases arising in the Kandyan Provinces of Our said Island, *And whereas* certain Courts called the Minor Courts of Appeal and certain Courts called the Minor Courts of Appeal for Revenue Cases have hitherto exercised an Appellate Jurisdiction for the Administration of Justice in certain Cases arising in the Maritime Provinces of the said Island, *And whereas* the existence of several independent Appellate Judicatures in the said Island tends to introduce uncertainty into the Administration of Justice there, *Now know ye* that We upon full consideration of the premises have thought fit to direct and ordain and do hereby direct and ordain that the said Appellate Jurisdictions of the Governor of the said Island and of the said Court of the Judicial Commissioner respectively shall be and the same are hereby respectively abolished and that the said Minor Courts of Appeal and the said Minor Court of Appeal for Revenue Cases and such their Appellate Jurisdiction shall be and the same are hereby abolished.

4. *And to provide* for the Administration of Justice hereafter in Our said Island Our Will and Pleasure is *And we do* hereby direct that the entire Administration of Justice Civil and Criminal therein shall be vested exclusively in the Courts erected and constituted by this Our Charter and in such other Courts as may be holden within the said Island under any Commission issued or to be issued in pursuance of the Statutes in that case made and provided for the trial of Offences committed on the Seas or within the Jurisdiction of Our Lord High Admiral or the Commissioners for executing his Office or under any Commission issued or to be issued by Our Lord High Admiral or by the Commissioners for executing his Office for the time being. *And it is our pleasure and we hereby declare* that it is not and shall not be competent to the Governor of Our said Island by any Law or Ordinance to be by him made with the advice of the Legislative Council thereof or otherwise howsoever to constitute or establish any Court for the administration of Justice in any Case Civil or Criminal save as hereinafter is expressly saved and provided *Provided nevertheless and we do hereby declare* that nothing herein contained shall extend or be construed to extend to prevent any persons from submitting their differences to the Arbitration of certain Assemblies of the Inhabitants of Villages known in Our said Island by the name of Gangsabes.

5. *And we do* hereby grant direct and appoint that there shall be within the said Island of Ceylon one Supreme Court which shall be called "*The Supreme Court of the Island of Ceylon.*"

6. *And we do* direct and appoint that the said Supreme Court of the Island of Ceylon shall consist of and be holden by and before one Chief Justice and two Puisne Justices and that the Chief Justice shall be called and known by the name and style of *The Chief Justice of the Island of Ceylon,* And that the said Chief Justice and Puisne Justices shall from time to time be nominated and appointed to such their Offices by Letters Patent to be issued under the Public Seal of the said Island in pursuance of Warrants to be from time to time issued by Us Our Heirs and Successors under Our or Their Sign Manual and shall hold such their Offices during the pleasure of Us Our Heirs and Successors.

7 *And we do* further direct and appoint that upon the death resignation sickness or incapacity of the said Chief Justice or any of the said Puisne Justices or in case of the absence of any of them from the said Island or in case of any such suspension from Office as hereinafter mentioned of any such Chief Justice it shall and may be lawful to and for the Governor of Our said Island for the time being by Letters Patent to be by him for that purpose made and issued under the Public Seal of the said Island to nominate and appoint some fit and proper Persons to act as and in the place and stead of any such Chief Justice or Puisne Justice so dying or resigning or labouring under such sickness or incapacity as aforesaid or being so absent as aforesaid from the said Colony or being so suspended until the Vacancy or Vacancies so created by any such death or resignation or sickness or incapacity or absence or suspension shall be supplied by a new Appointment to be made in manner aforesaid or until the Chief Justice or Puisne Justice so becoming sick or incapable or being absent or suspended as aforesaid shall resume such his Office and enter into the discharge of the duties thereof.

8. *And whereas* cases may arise in which it may seem necessary to Our Governor for the time being of Our said Island that a Judge of the said Court should be suspended from the exercise of his functions therein provisionally until Our pleasure can be known, And it is expedient that no such Act of suspension should take place except upon the most evident necessity and after the most mature deliberation, And that in any such event the Judge who may be so suspended should receive the most early complete and authentic information of the grounds of such Proceedings against him, *We do therefore* declare direct and appoint that it shall and may be lawful for the Governor of Our said Island for the time being by any Order or Orders to be by him for that purpose made and issued under the Public Seal of the said Island with the advice and consent of the Executive Council of the said Island or the major part of them upon proof of the misconduct of or incapacity of any such Chief Justice or Puisne Justice as aforesaid but not otherwise to suspend him from such his Office and from the discharge of the duties thereof *Provided* that in every such case the said Governor shall immediately report for Our information through one of Our Principal Secretaries of State the grounds and causes of such suspension, And provided also that a full statement be entered on the Minutes of the said Executive Council of the Grounds of such proceeding and of the Evidence upon which the same may be founded a full Copy of which Minutes and Evidence shall by such Governor be transmitted to such Judge together with the Order suspending him from such his Office, *And we do* hereby reserve to Us Our Heirs and Successors with the advice of Our or Their Privy Council full power and authority to confirm or to disallow any such suspension from office as aforesaid of any such Chief Justice or Puisne Justice.

9. *And we do* hereby give and grant to Our said Chief Justice for the time being rank and precedence above and before all Our Subjects whomsoever within the said Island and its Dependencies excepting the Governor or Lieutenant Governor for the time being thereof and excepting such persons as by Law or Usage in England take place before Our Court of King's Bench.

10. *And we do* hereby give and grant to the said Puisne Justices for the time being rank and precedence above and before all Our Subjects whomsoever within the said Island and its Dependencies excepting the Governor or Lieutenant Governor for the time being thereof the said Chief Justice and the Officer for the time being Commanding Our Forces in the said Island and its Dependencies and expecting such persons as by Law or Usage in England take place before Our Puisne Justices of Our Court of King's Bench, *And we do* hereby declare that the said Puisne Justices shall take rank and precedence between themselves according to the priority of their appointments respectively.

11. *And we do* further grant direct ordain and appoint that the said Supreme Court of the Island of Ceylon shall have and use as occasion may require a Seal bearing a Device and Impression of Our Royal Arms with an Exergue or Label surrounding the same with this Inscription "*The Seal of the Supreme Court of the Island of Ceylon,*" And that the said Seal shall be delivered to and shall be kept in the custody of the said Chief Justice with full liberty to deliver the same to any Puisne Justice of the said Court for any temporary purpose and in case of the Vacancy of or suspension

from Office of the Chief Justice the same shall be delivered over to and kept in the custody of such person as shall be appointed by the said Governor of the said Island to act as and in the place and stead of the Chief Justice.

12. *And we do* further direct and appoint that no such Chief Justice or Puisne Justice as aforesaid shall be capable of accepting taking or performing any other Office or Place of Profit or Emolument within the said Island on pain that the acceptance of such other Office as aforesaid shall be ipso facto an avoidance of such his Office of Chief Justice or Puisne Justice as the case may be and the salary thereof shall cease accordingly from the time of such acceptance of any other Office or Place *Provided nevertheless* that no such Chief Justice or Puisne Justice shall be rendered incapable of holding his Office or shall forfeit his Salary by accepting the Office of Judge of the Court of Vice Admiralty in the said Island or of Commissioner for the Trial and Adjudication of Prize Causes and other Maritime Questions arising in India.

13. *And we do* hereby constitute and appoint Our Trusty and Wellbeloved Sir Charles Marshall Knight to be the first *Chief Justice* of the said Supreme Court and Our Trusty and Wellbeloved William Rough Esquire Serjeant at Law to be *Senior Puisne Justice* of the said Supreme Court and Our Trusty and Wellbeloved William Norris Esquire to be the *Second Puisne Justice* of the said Supreme Court.

14. *And we do* hereby direct ordain appoint and declare that there shall be attached and belong to the said Court an Officer to be styled the *Register and Keeper of Records* of the said Court and such and so many other Officers as to Our Chief Justice of the said Court for the time being from time to time appear to be necessary for the Administration of Justice and the due execution of the Powers and Authorities which are granted and committed to the said Court by these Our Letters Patent, *Provided nevertheless* that no Office shall be created in the said Court unless the Governor of the said Island for the time being shall first signify his approbation thereof to the said Chief Justice for the time being in writing under the Hand of such Governor.

15 *And we do* further direct and declare Our will to be that all the subordinate Officers of the said Court shall be appointed to such their Offices by Us or by the Governor of the said Island on Our behalf by Commissions to be for that purpose used under the Public Seal of the said Island *Provided nevertheless* that all persons who shall be attached to or hold any Office in the said Court as Clerk or Private Secretary to any of the Judges thereof shall be appointed to such Office by the Judge for the time being whom such person may so serve in any such capacity.

16. *And we do* further direct and appoint that the several Officers of the said Supreme Court shall hold their respective Offices during the pleasure of Us Our Heirs and Successors and shall be subject to be suspended from their Offices therein by the said Court for misconduct or other sufficient cause.

17. *And we do* hereby authorise and empower the said Supreme Court to admit and enrol as Advocates or Proctors in the said Supreme Court all such persons being of good repute as shall upon examination by one or more of the said Justices of the said Supreme Court appear to be of competent knowledge and ability *Provided always* that whenever the said Supreme Court shall refuse to admit and enrol any person applying to be admitted and enrolled as an Advocate or Proctor in the said Supreme Court the Judges of the said Court shall in open Court assign and declare the reasons of refusal *And we do* direct and declare that no persons whatsoever not so admitted and enrolled as aforesaid shall be allowed to appear plead or act in the said Supreme Court for or on behalf of any other person being a Suitor in the said Court.

18. *And we do* further declare Our Pleasure to be and do hereby ordain and appoint that for the purpose of the Administration of Justice under this Our Charter the said Island of Ceylon shall be divided into the District of Colombo and three Circuits to be called respectively *The Northern Circuit The Southern Circuit and The Eastern Circuit* and that the said Northern Circuit shall comprise the District of Jaffna together with the several Districts which are parcel of the Maritime Provinces of the said Island and which lie to the Westward of the Kandyan Provinces of the said Island between the said District of Jaffna and the District of Colombo, and that the said Southern Circuit shall comprise the District of the Mahagampattoo and all the Districts parcel of the Maritime Provinces of the said Island lying to the Westward and Southward of the Kandyan Provinces of the said Island between the district of the Mahagampattoo and the District of Colombo and that the said Eastern Circuit shall comprise all the Kandyan Provinces of the said Island and all the Districts parcel of the Maritime Provinces of the said Island lying to the Eastward of the Kandyan Provinces of the said Island between the District of Jaffna and the District of the Mahagampattoo *Provided nevertheless* that it shall be lawful for the Governor for the time being of Our said Island on any application to him for that purpose made in writing under the Hands of the Judges for the time being of the said Supreme Court or the major part of them but not otherwise by any Proclamation or Proclamations to be from time to time for that purpose issued to alter as occasion may require the before mentioned Division of the said Island as aforesaid and to establish any other Division or Divisions thereof for that purpose which may appear to the said Governor and the whole or the major part of such Judges more conducive to the public convenience and the effective administration of Justice in the said Island.

19. *And we* hereby authorise and require the Governor for the time being of Our said Island with the concurrence of the Judges of the said Supreme Court or the major part of them but not otherwise by any Proclamation or Proclamations to be by him for that purpose from time to time issued to subdivide into Districts each of the Circuits into which the said Island exclusive of the District of Colombo is or shall be in manner aforesaid divided and from time to time with the like concurrence but not otherwise to revoke alter and amend any such Proclamation or Proclamations as occasion may require and which appointment of the said Circuits and Districts shall be made in such a manner as may best consist with and promote the prompt and effectual administration of Justice therein as hereinafter mentioned *Provided always* that until the said Circuits

shall in manner aforesaid be divided into Districts in pursuance of this our Charter the existing divisions of our said Island comprised within the respective limits of the said Circuits respectively shall for the purpose hereof be deemed and taken to be such Districts as aforesaid.

20. *And we do* further grant direct and appoint that within each and every District of the said Island there shall be one Court to be called *The District Court* of such District And that every such District Court shall be holden by and before one Judge to be called the District Judge and three Assessors And that every such District Judge shall be appointed to such his Office by Letters Patent to be for that purpose issued under the Public Seal of the said Island by the Governor thereof for the time being in pursuance of Warrants to be for that purpose addressed to him by Us Our Heirs and Successors *Provided* that such Governor may and he is hereby authorised and required to issue such Letters Patent as aforesaid provisionally and subject to the future signification of the pleasure of Us Our Heirs and Successors and without any such Warrant or Warrants as aforesaid on any occasions on which it may be necessary to make such appointment or appointments before the pleasure of Us Our Heirs and Successors can be known *And we do* hereby declare that the said District Judges respectively shall hold such their Offices during the pleasure of Us Our Heirs and Successors.

21. *And we do* further direct and appoint that the before mentioned Assessors shall be selected from amongst Our subjects inhabiting the said Island whether Natives thereof or otherwise and being respectively men of the full age of Twenty One years and upwards and possessing such Qualifications as shall from time to time be determined by any Rules and Orders of Court to be made in the manner hereinafter mentioned and not having been convicted of any infamous crime nor labouring under any such bodily or mental incapacity as would render them unfit for the discharge of that Office. *And we do* hereby reserve to Ourselves Our Heirs and Successors the right of appointing in each of the said District Courts one Person to act as a Permanent Assessor, but in respect of all Assessors until any such appointment shall be made and after any such appointment shall be made in respect of all Assessors not so appointed it is Our pleasure and We do hereby direct and declare that they shall be selected summoned and required to serve in the said Office in such manner as shall be provided by such Rules and Orders of Court as are hereinafter particularly mentioned.

22. *And we do* hereby further direct that the Ministerial and other Subordinate Officers of the said District Courts respectively shall respectively be appointed to and shall hold such their Offices therein in such and the like manner in every respect as is hereinbefore provided with regard to the Ministerial and other Officers of the said Supreme Court and that the Admission and Enrolment of Persons to appear plead or act in any of the said District Courts as Advocates or Proctors shall be regulated and provided for by such general Rules and Orders of Court as are hereinafter mentioned.

23. *And we do* further direct and appoint that the said Supreme Court shall be holden at Colombo in the said Island excepting for the purpose of such Circuits as hereinafter mentioned and that every such District Court as aforesaid shall be holden

at such convenient place within every such District as the Governor for the time being of Our said Island shall from time to time for that purpose appoint by any Proclamation or Proclamations to be by him in manner aforesaid issued for such Division as aforesaid of the said Island into Districts.

24. *And we do* further grant direct and appoint that each of the said District Courts shall be a Court of Civil Jurisdiction and shall have cognizance of and full Power to hear and determine all Pleas Suits and Actions in which the Party or Parties Defendant shall be resident within the District in which any such Suit or Action shall be brought or in which the Act Matter or Thing in respect of which any such Suit or Action shall be brought shall have been done or performed within such District *Provided nevertheless* that no such District Court as aforesaid shall be competent to hold Jurisdiction of or to hear or to determine any Cause Suit or Action wherein the Judge of such Court shall himself be a Party Plaintiff or Defendant but that every Cause Suit or Action which according to the Provisions aforesaid would have been cognizable in any District Court if the Judge of such Court had not been a Party thereto shall in that case be cognizable in the Court of any District immediately adjoining.

25. *And we do* further grant direct and appoint that each of the said District Courts shall be a Court of Criminal Jurisdiction and shall have full power and authority to inquire of all Crimes and Offences committed wholly or in part within the District to which such Court may belong and to hear try and determine all Prosecutions which shall be commenced against any Person or Persons for or in respect of any such Crimes or Offences or alleged Crimes or Offences. *Provided always* that such Criminal Jurisdiction as aforesaid shall not extend to any Case in which the person or Persons accused shall be charged with any Crime which according to any Law now or hereafter to be enforced within Our said Island shall be punished with Death or Transportation or Banishment or Imprisonment for more then twelve Calendar Months or by Whipping exceeding One hundred lashes or by Fine exceeding Ten Pounds.

26. *And we do* further grant direct and appoint that each of the said District Courts shall have the care and custody of the Persons and Estates of all Idiots and Lunatics and others of insane or non-sane mind resident within such Districts respectively with full power to appoint Guardians and Curators of all such Persons and their Estates and to make order for the maintenance of such Persons and the proper management of their Estates and to take Proper Securities for such management from such Guardians and Curators and to call them to account and to charge them with any Balance which may be due to any such Persons as aforesaid or to their Estates and to enforce the payment thereof and to take order for the secure Investment of any such Balances and such Guardians and Curators from time to time to remove and replace as occasion may require.

27. *And we do* further give and grant to the said District Courts respectively in their said respective Districts full power and authority to appoint Administrators of

the Estates and Effects of any person dying within such respective Districts intestate or who may not have by any Last Will or Testament appointed any Executor or Trustee for the administration or execution thereof and like power and authority to inquire into and determine upon the validity of any Document or Documents adduced before them as and for the Last Will and Testament of any Person who may have died within such Districts respectively and to record the same and to grant Probate thereof with like Power and Authority to appoint Administrators for the administration or execution of the trusts of any such Last Will or Testament as aforesaid in cases where the Executors or Trustees thereby appointed shall not appear and take out Probate thereof or having appeared and taken out such Probate shall by Death or otherwise become incapable to carry any such trusts fully into execution. *And we do* further authorise and empower the said District Courts in their said respective Districts to take proper Securities from all Executors and Administrators of the Last Wills and Testaments of any deceased Persons or of the Estates and Effects of any Persons who may have died intestate for the faithful performance of such trusts and for the proper accounting to such Courts respectively for what may come to their Hands or be by them expended in the execution thereof with like power and authority to call all such Executors and Administrators to account and to charge them with any Balances which may be due to the Estates of any such deceased Persons and to enforce the payment thereof and to take order for the secure investment of any such Balances and such Executors and Administrators from time to time to remove and replace as occasion may require.

28 *And whereas* doubts might arise whether by virtue of the provisions aforesaid and without an express authority in that behalf the said District Courts would be competent to entertain Suits therein brought for the protection of Our Revenue and for the punishment of offences committed against the Revenue Laws of Our said Island *Now therefore* for the removal of any such doubts We do hereby expressly declare that all Causes affecting Our Revenue arising within Our said Island and all Prosecutions for the punishment of Offences committed against the Revenue Laws thereof shall be cognizable within the said District Court respectively in such and the same manner as any other suits or prosecutions *Saving nevertheless* and reserving to all Courts of Vice-Admiralty established or to be established within Our said Island all such rights powers jurisdictions and authority as are by Law vested in them as fully as if this Our Charter had not been made *Provided nevertheless* that no such Prosecution for any Offence committed against the Revenue Laws shall be cognizable within any such District Court in cases where the Punishment may be of greater degree or amount than such District Court can under the provisions aforesaid award upon Prosecutions for any other Offences.

29. *And we do* further grant and declare that the several Jurisdictions so vested as aforesaid in the said District Courts is and shall be an exclusive Jurisdiction and shall not on any Plea or Pretext whatsoever be assumed or exercised by any other Court Tribunal or Judge within Our said Island save and except in so far as cognizance of the same Suits Causes Actions Prosecutions Matters and Things is hereinafter expressly

given by way of Appeal to the Supreme Court aforesaid or to the respective Judges thereof And also save and except in so far as an Original Jurisdiction in certain Suits Causes Actions Prosecutions Matters and Things is hereinafter vested in the said Supreme Court or in the respective Judges thereof And also save and except in as far as respects the Jurisdiction of the Court of Vice Admiralty in the said Island.

30. *And we do* further direct and appoint that every final Sentence or Judgment of the said District Courts respectively and that every interlocutory Order of the said Courts having the effect of a final Sentence or Judgment and that every Order of any such Court having the effect of postponing the final decision of any Cause or Prosecution there pending and any other Order which to the Judge of any such Court may appear of adequate importance shall by such Judge be pronounced in Open Court And that such Judge shall in all such cases state in the presence and hearing of the Assessors beforementioned what are the Questions of Law and of Fact which have arisen for Adjudication and which are to be decided upon any such occasion together with his Opinion upon every such Question with the grounds and reason of every such Opinion And that every such Assessor shall also in Open Court and in the presence and hearing of the Judge and the other Assessors declare his Opinion and deliver his vote upon each and every Question which the Judge shall have previously declared to have arisen for adjudication whether such questions shall relate to any matter of Law or to any matter of fact *Provided nevertheless* that in case of any difference of Opinion between any such Judge and the majority or the whole of such Assessors upon any question of Law or of fact depending before any such District Court the Opinion of such Judge shall prevail and shall be taken as the Sentence Judgment or Order of the whole Court But in every such case a Record shall be made and preserved among the Records of the said Court of the Questions declared by the Judge to have arisen for adjudication and of the Vote of such Judge and of every such Assessor upon each such question.

31. *And we do* hereby grant declare direct and appoint that the Supreme Court of the Island of Ceylon shall be a Court of Appellate Jurisdiction for the correction of all Errors in fact or in Law which shall be committed by the said respective District Courts and shall have sole and exclusive cognizance by way of Appeal of all Causes Suits Actions Prosecutions Matters and Things of which such District Courts may in pursuance of the Provisions of this Our Charter or any of them take cognizance by way of Original Jurisdiction *And we do* further grant to the said Supreme Court power jurisdiction and authority to hold an Original Jurisdiction for inquiring of all crimes and offences committed throughout the said Island and for the hearing trying and determining all Prosecutions which shall be commenced against any Person or Persons for or in respect of any such Crimes or Offences or alleged Crimes or Offences *And to provide* for the due execution of the powers and authorities and jurisdictions so vested as aforesaid in the said Supreme Court It is Our further pleasure And We do direct ordain and appoint that Civil and Criminal Sessions of the said Supreme Court shall be holden by some one of the Judges thereof in each of the Circuits into which Our said Island is or shall be so divided as aforesaid.

32. *And we do* further direct and appoint that such Sessions as aforesaid of the said Supreme Court shall be holden twice in each year within the Northern Southern and Eastern Circuits of the said Island respectively hereinbefore described or referred to at such places within such respective Circuits and at such particular times in each Year as the Governor for the time being of Our said Island shall after previous consultation with the Judges of the said Supreme Court by Proclamations to be by him from time to time for that purpose issued direct and appoint *Provided always* that the times and places for holding such Civil and Criminal Sessions of the said Supreme Court on such Circuits shall be so arranged as that all the Judges of the said Supreme Court shall never at the same time be absent from Colombo and that all such Judges shall be resident at the same time at Colombo not less than one month twice in each Year. *And we do* direct and appoint that the Chief Justice of the said Court shall first choose the Circuit on which he will proceed for the purposes aforesaid and that the second choice shall be made by the Senior Puisne Justice for the time being.

33. *And we do* further direct ordain and appoint that at every Civil Sessions of the Supreme Court to be holden on any such Circuit as aforesaid three Assessors shall be associated with the Judge and that every Criminal Sessions of the Supreme Court to be holden on any such Circuit shall be holden before such Judge and a Jury of Thirteen Men which Assessors and Jurors shall be selected summoned and required to appear and serve in such manner and form as shall be provided by such general Rules and Orders of Court as hereinafter mentioned.

34. *And we do* will ordain and appoint that within each and every of the said Circuits respectively all and every the Appellate Powers Jurisdictions and Authorities hereby vested in the Supreme Court shall be exercised by the Judge for the time being of such Circuit and the Assessors so to be associated with him as aforesaid and that within each and every of the said Circuits respectively all and every the original powers jurisdictions and authorities hereby vested in the said Supreme Court shall be exercised by the Judge for the time being of such Circuit who upon the Trial of any Crimes made cognizable by the said Supreme Court by way of such Original Jurisdiction as aforesaid shall be associated with such Jurors as aforesaid.

35 *And we do* further direct and appoint that at every Civil Sessions of the said Supreme Court so to be holden as aforesaid on every such Circuit the said Court shall proceed to hear and determine all Appeals which may be then depending from any Sentence Judgment Decree or Order of any District Court within the limits of such Circuit and to affirm reverse correct alter and vary every such Sentence Judgment Decree or Order according to Law and if necessary to remand to the District Court for a further hearing or for the admission of any further evidence any Cause Suit or Action in which any such Appeal as aforesaid shall have been brought and upon hearing every such Appeal it shall also be competent to the said Supreme Court to receive and admit or to exclude and reject new evidence touching the matter at issue in any such Original Cause Suit or Action as Justice may require.

36. *And we do* further direct and appoint that the Supreme Court aforesaid at any Civil Sessions to be holden on any such Circuit as aforesaid shall have full power and

authority to grant and issue Mandates in the nature of Writs of Mandamus Procedendo and Prohibition against any District Court within the limits of such Circuit and to make order for the transfer of any Cause Suit or Action depending in any one District Court in such Circuit to any other District Court within the same Circuit if it shall be made to appear to the satisfaction of the Supreme Court at any such Civil Sessions as aforesaid that there is any sufficient cause or reason to conclude that in such particular Cause Suit or Action Justice would not probably be done in the District Court in which the same had so been commenced And in every such case the District Court to which any such Cause Suit or Action shall be so transferred shall take cognizance thereof and have power and Jurisdiction for the hearing trial and decision of the same as fully and effectually to all intents and purposes as the District Court in which the same was originally brought could or might have had.

37 *And we do* further direct declare and appoint that the Judge of the Supreme Court holding any such Civil Session thereof as aforesaid on any such Circuit shall in open court state and declare in the presence and hearing of the Assessors beforementioned what are the Questions of Law and of Fact arising for adjudication upon every Appeal brought before the said Supreme Court at such Sessions and which are then to be decided and shall then pronounce his opinion upon every such Question with the grounds and reasons of every such opinion; and that every such Assessor shall thereupon also in open court and in the presence and hearing of such Judge and the other Assessors declare his Opinion and deliver his Vote upon such and every Question which the Judge shall have previously declared to have arisen for a judication whether such Question shall relate to any matter of Law or to any matter of Fact And in case of any difference of Opinion between any such Judge and the majority or the whole of such Assessors upon any Question of Law or of Fact depending upon such Appeal, the Opinion of such Judge shall prevail and shall be taken as the Sentence Judgment or Order of the whole Court but in every such case a Record shall be made and preserved among the Records of the said Supreme Court of the Questions declared by the Judge to have arisen for Adjudication and of the Vote of such Judge and of every such Assessor upon every such Question.

38. *And we do* further direct ordain and appoint that at every Criminal Sessions of the said Supreme Court to be holden on any such Circuit as aforesaid such Court shall proceed to hear and determine all Appeals which may be then depending from any Sentence or Judgment pronounced by any District Court within the limits of any such Circuit in any Criminal Prosecution and to affirm reverse correct alter and vary every such Sentence and Judgment according to Law And upon hearing every such Appeal it shall also be competent to the said Supreme Court to receive and admit or to exclude and reject new evidence touching the Matters at Issue in any such original prosecution as Justice may require *And* it shall also be lawful for the said Supreme Court at any such Criminal Sessions as aforesaid to make Order for the Transfer of any Prosecution depending in any one District Court in such Circuit to any other District Court within the same Circuit if it shall be made to appear to the satisfaction of the said Supreme Court at any such Criminal Sessions as aforesaid that there is any sufficient

cause or reason to conclude that in such particular Prosecutions justice would not probably be done in the District Court in which the same had been so commenced And in every such case the District Court to which any such Prosecution shall be so transferred shall take cognizance thereof and shall have power and jurisdiction for the Hearing Trial and Decision of the same as fully and effectually to all intents and purposes as the District Court in which the same was originally brought could or might have had.

39. *And we do* further declare and ordain that notwithstanding the right of Appeal hereby given from the Judgments and Sentences of the said District Court upon such Criminal Prosecutions as aforesaid no such Appeal shall have the effect of staying the execution of any Sentence or Judgment pronounced by any such District Court upon any Prosecution unless the Judge of such District Court shall in the exercise of his discretion see fit to make order for the stay of any such execution pending such Appeal.

40. *And we do* further direct ordain and appoint that at every Criminal Session of the said Supreme Court so to be holden as aforesaid on every such Circuit the said Supreme Court shall inquire of all Crimes and Offences committed within the Limits of any such Circuit for the Trial of which such original Jurisdiction as aforesaid is by this Our Charter vested in the said Supreme Court and which the King's Advocate or Deputy King's Advocate shall elect to prosecute before such Supreme Court and shall hear try and determine all Prosecutions which shall be commenced by the said King's Advocate or Deputy King's Advocate against any Person or Persons for or in respect of any such Crimes or Offences or alleged Crimes or Offences.

41. *And we do* further direct and ordain that all Crimes and Offences cognizable before any of the Courts constituted by these Presents or deriving authority from the same shall be prosecuted and that all Fines Penalties and Forfeitures recoverable therein to Our use shall be sued for and recovered in the Name of Our King's Advocate of Our said Island and by him or by some Deputy King's Advocate by an Information to be exhibited without the previous finding of any Inquest by any Grand Jury or otherwise. *Provided nevertheless* that it shall be competent to the said Supreme Court by such Rules and Orders of Court as aftermentioned to make any other and more convenient Provision for the prosecuting before the said District Courts Breaches of the Peace Petty Assaults and other Minor Offences of the like nature.

42 *And we do* further direct and ordain that all Questions of Fact upon which Issue shall be joined at any such Criminal Sessions as aforesaid of the said Supreme Court on any such Circuit as aforesaid shall be decided by such Jury of thirteen Men as aforesaid And that the Verdict of such Jury shall be pronounced in Open Court by the Mouth of the Foreman and that if such Jury shall not agree upon their Verdict then the Verdict of the major part of such Jury shall be received and taken as the Verdict of the Jury collectively.

43 *And we do* further direct and ordain that all Questions of Law which shall arise for adjudication at any such Criminal Sessions as aforesaid of the said Supreme Court

in any such Circuit as aforesaid shall be decided by the Judge presiding at such Sessions who shall pronounce his Judgment thereupon in Open Court and assign the Grounds and Reasons of such Judgment *Saving nevertheless* to every such Judge the Right of referring such Questions for the decision of the Judges of the said Supreme Court collectively at their General Sessions in manner hereinafter mentioned.

44. *And we do* further appoint declare and direct that in every case where any Person shall be adjudged to die by any Sentence of the Supreme Court of Our said Island at any such Criminal Sessions as aforesaid the Execution of such Sentence shall be respited until the Case of such Person shall have been reported by the Chief Justice or Puisne Justice who shall have presided at such Trial to the Governor of the said Island for the time being which Report shall be made as soon after the passing of such Sentence as conveniently may be.

45. *And we do* further appoint declare and direct that the Judge on any such Circuit as aforesaid holding the said Criminal Sessions of the said Supreme Court shall and may issue his Mandate under his hand and directed to all and every of the Fiscals or other Keepers of Prisons within the limits of his Circuit to certify to the said Judge the several persons then and there in any of their custody committed for and charged with any Crimes or Offences whatsoever. And the said Fiscals or other Keepers of Prisons shall and are hereby required to make certify and transmit due Returns to such Mandate by specifying in a Calendar or List to be annexed to such Mandate respectively the time and times when all and every of the said Persons so in their custody was or were committed and by whose Authority particularly and on what Charge or Charges Crime or Crimes respectively in writing And to the said List or Calendar shall also be annexed such Information or Informations upon Oath as may have been taken against them or any of them and may be then remaining in the Hands of the said Fiscals or Keepers of Prisons or true Copies thereof attested by the said Fiscals or Keepers of Prisons respectively And if need be according to the tenor and exigency of such Mandate such Fiscals or Keepers of Prisons shall bring the said persons so in their custody or any of them before the said Judge wheresoever the said Judge shall then be holding the Criminal Sessions of the said Supreme Court together with such witness or witnesses whose Name or Names shall appear to be written or endorsed on the respective Commitments by virtue of which such Prisoners were or was delivered into their custody respectively in order that such Prisoners or Prisoner may be dealt with according to Law *Provided always* that wherever any Party or Parties shall after the making out of any such Calendar or List and while such Judge shall be holding the Criminal Sessions of the said Supreme Court in the Town or Place wherein such Calendar or List was delivered be apprehended or committed on any Criminal Charge it shall and may be lawful for the Officer of such Supreme Court to insert the names of such Person or Persons in such Calendar or List.

46. *And we do* further direct declare and appoint that any Judge of the Supreme Court remaining at Colombo shall within the Limits of the District of Colombo exercise the same Jurisdiction and hold such and the same Civil and Criminal Sessions as the said Judges of the Supreme Court are by these Presents directed appointed and

ordained to exercise and to hold on their respective Circuits within the Limits of their respective Circuits.

47. *And we do* further ordain and appoint that whenever any Question of Law Pleading Evidence or Practice shall arise for Adjudication at any Civil or Criminal Sessions of the said Supreme Court at any such Circuit as aforesaid or within the said District of Colombo which shall appear to the Judge presiding at such Sessions to be a Question of doubt and difficulty it shall be lawful for such Judge to receive such Question of Law Pleading Evidence or Practice for the decision of the Judges of the said Supreme Court collectively and to report any Question so reserved to the said Judges at some General Sessions of the said Supreme Court to be held for that purpose as hereinafter mentioned. *And we do* further direct and appoint that the Judges of the said Supreme Court shall from time to time as occasion may require collectively hold a general Sessions at Colombo to hear and inquire of any Questions of Law Pleading Evidence or Practice so reserved as aforesaid and to decide the same according to Law.

48. *And we* further authorize and require the respective Judges of the said Supreme Court on such Circuits as aforesaid and at the Sessions so to be holden for the District of Colombo to inspect and examine the Records of the different District Courts And if it shall appear to them that contradictory or inconsistent decisions have been given by different District Courts or by the same District Court upon different occasions upon any matters of Law Evidence Pleading or Practice then and in every such Case the said Judges of the Supreme Court shall report to the Judges of the Supreme Court at Colombo at such General Sessions as aforesaid any such contradictions or inconsistencies and the said Judges of the Supreme Court shall after due consideration of the matters so brought before them prepare the draft of such a declaratory Law upon any matter of Law or Evidence in respect to which such contradictory or inconsistent decisions shall have been given as the occasion shall appear to them to require and shall transmit such draft under the Seal of the said Court to the Governor for the time being of our said Island who shall thereupon lay the draft of such declaratory Law before the Legislative Council of the said Island for their consideration. *And we* further direct and ordain that the said Judges of the Supreme Court shall in pursuance of the Powers hereinafter vested in them after due consideration of any Report so to be made as aforesaid by any such Judge of any such contradiction or inconsistency as aforesaid in any matter of Pleading or Practice make or establish such General Rules or Orders of Court for the removal of any doubts respecting any such matters as the occasion shall appear to them to require.

49. *And we do* further ordain and appoint that the said Supreme Court or any Judge thereof at any Sessions so to be holden as aforesaid on any such Circuit as aforesaid or in the District of Colombo or at any General Sessions of the Judges of the said Court collectively shall be and are hereby authorized to grant and issue Mandates in the nature of Writs of Habeas Corpus and to grant or refuse such Mandates to bring up the Body of any Person who shall be imprisoned within any part of the said Island or its Dependencies and to discharge or remand any Person so brought up or otherwise deal with such Person according to Law *And we do* further direct and appoint that the said

Supreme Court or any Judge thereof at any Sessions so to be holden on any such Circuit as aforesaid or in the District of Colombo or at any General Sessions of the said Court collectively shall be and They and He are and is hereby authorized to grant and issue Injunctions to prevent any irremediable mischief which might ensue before the party making application for such Injunction could prevent the same by bringing an Action in any District Court *Provided always* that it shall not be lawful for the said Supreme Court nor for any Judge thereof in any case to grant an Injunction to prevent any Person from suing or prosecuting a suit in any District Court or to prevent any Party to any Suit in any District Court from appealing or prosecuting an appeal to any Court of Appeal or to prevent any Party to any Suit in any Court of Original Jurisdiction or in any Court of Appeal from insisting upon any ground of Action Defence or Appeal.

50 *And whereas* it may be expedient that the Judges of the said Supreme Court of Colombo previously to the commencement of any such Circuits as aforesaid should be enabled to inspect and examine the Records of the said District Court in cases upon which Appeals may have been entered And it may also be convenient that with the consent of the litigant Parties the hearing of such Appeals should take place before the Judges of the said Court collectively at their General Sessions at Colombo and not at such Circuits as aforesaid And it may also be convenient that in certain Cases the Judges of the said Supreme Court collectively at such General Sessions should be authorized to decide in a summary way and without further argument Questions arising upon any such Appeals *We do therefore* further will direct ordain and appoint that it shall be lawful for the Judges of the said Supreme Court by such General Rules and Orders as hereinafter mentioned to require the said District Courts to transmit to them at Colombo the records of such District Courts in any Cases upon which Appeals may have been entered *And we do* authorize and empower the Judges of the said Supreme Court collectively at any such General Sessions as aforesaid with the consent of all the litigant Parties but not otherwise (save as hereinafter provided in cases appealed to Us in our Privy Council) to hear any such Appeals or to decide the same or any particular Question or Questions arising thereupon in a summary way and without further Argument and to remit any such Records with such their final decision thereupon to such District Courts to be by them carried into execution.

51. *And whereas* for carrying into effect the various Provisions of this Present Charter and for the more prompt and effectual Administration of Justice in Our said Island it is necessary that Regulations should be made respecting the course and manner of proceeding to be observed and followed in all Suits Actions and Criminal Prosecutions and other Proceedings whatsoever to be brought commenced had or taken within the said District Courts and the said Supreme Court respectively which Regulations cannot be properly made except by the Judges of the said Supreme Court *We do* therefore hereby further declare Our Pleasure to be and do will ordain direct and appoint that it shall be lawful for the Judges of the said Supreme Court collectively at any General Sessions to be by them holden at Colombo as aforesaid from time to time to frame constitute and establish such General Rules and Orders of Court as to them

shall seem meet touching and concerning the time and place of holding any General Sessions of the Judges of the said Supreme Court collectively and any Civil or Criminal Sessions of the said Supreme Court on any such Circuits as aforesaid or in the District of Colombo and the said several District Courts as shall not be inconsistent with the Authority hereinbefore granted to the Governor of Our said Island respecting the appointing of the times at which and the Places to which the Judges of the said Supreme Court shall perform their Circuits together with such General Rules and Orders as to them shall seem meet and touching and concerning the form and manner of proceeding to be observed in the said Supreme Court at any general Sessions and at such Civil and Criminal Sessions as aforesaid on such Circuit as aforesaid or in the District of Colombo and in such District Courts respectively and touching and concering the Practice and Pleadings upon all Actions Suits and other matters both Civil and Criminal to be therein brought the Proceedings of the Fiscals and other Ministerial Officers of the said Court respectively the Process of the said Courts and the mode of executing the same the qualifications summoning and impanelling and challenging of Assessors and the summoning impanelling and challenging of Jurors Arrest on Mesne Process or in Execution the taking of Bail the duties of Jailors and others charged with the Custody of Prisoners in so far as respects the making due Returns to the respective Judges of the said Supreme Court of all Prisoners in their Custody and respecting the mode of prosecuting such Appeals as aforesaid from the said District Courts the admission of Advocates and Proctors in the said Courts respectively together with all such General Rules and Orders as may be necessary for giving full and complete effect to the Provisions of this present Charter in whatsoever respects the form and manner of administering Justice in the several Courts hereby constituted and all such Rules Orders and Regulations from time to time to revoke alter amend or renew as occasion may require. *Provided always* that no such Rules Orders or Regulations shall be repugnant to this Our Charter And that the same shall be so framed as to promote as far as may be the discovery of Truth and Economy and Expedition in the despatch of the business of the said several Court respective And that the same be drawn up in plain succinct and compendious terms avoiding all unnecessary repetitions and obscurity and promulgated in the most public and authentic manner in the said Island as long before the same shall operate and take effect as to such Judges may appear practicable and convenient And *Provided always* that all such Rules and Regulations shall forthwith be transmitted to Us Our Heirs and Successors under the Seal of the said Court for Our or Their approbation or disallowance.

52. *And we do* further grant ordain direct and appoint that it shall be lawful for any Person or Persons being a Party or Parties to any Civil Suit or Action depending in the said Supreme Court to appeal to Us Our Heirs and Successors in Our or Their Privy Council against any final Judgment Decree or Sentence or against any Rule or Order made in any such Civil Suit or Action and having the effect of a final or definitive Sentence and which Appeals shall be made subject to the Rules and Limitations following *First*—That before any such Appeal shall be so brought such Judgment Decree Sentence Rule or Order shall be brought by way of review before the Judges

of the said Supreme Court collectively holding a General Sessions at Colombo at which all the said Judges of the said Supreme Court shall be present and assisting which Judges shall by such Rules and Orders as aforesaid, regulate the form and manner of proceeding to be observed in bringing every such Judgment Decree Sentence Rule or Order by way of review before them and shall thereupon pronounce Judgment according to Law the Judgment of the majority of which Judges shall be taken and recorded as the Judgment of the said Court collectively. *Secondly*—Every such Judgment Decree Order or Sentence from which such an Appeal shall be admitted to Us Our Heirs and Successors as aforesaid shall be given or pronounced for or in respect of a Sum or matter at issue above the amount or value of Five Hundred Pounds Sterling or shall involve directly or indirectly the Title to Property or to some Civil Right exceeding the value of Five Hundred Pounds Sterling *Thirdly*—The Person or Persons feeling aggrieved by such Judgment Decree Order or Sentence shall within fourteen days next after the same shall have been pronounced made or given apply to the said Supreme Court at such General Sessions as aforesaid by Petition for leave to appeal therefrom to Us Our Heirs and Successors in Our or Their Privy Council *Fourthly*—if such leave to Appeal shall be prayed by the Party or Parties who is or are adjudged to pay any Sum of Money or to perform any Duty the said Supreme Court shall direct that the Judgment Decree or Sentence appealed from shall be carried into Execution if the Party or Parties Respondent shall give Security for the immediate performance of any Judgment Decree or Sentence which may be pronounced or made by Us Our Heirs and Successors in Our or Their Privy Council upon any such Appeal and until such Security be given the Execution of the Judgment Decree Order or Sentence appealed from shall be stayed *Fifthly*—Provided nevertheless that if the Party or Parties Appellant shall establish to the satisfaction of the said Supreme Court that real and substantial Justice requires that pending such Appeals Execution should be stayed it shall be lawful for such Supreme Court to order the execution of such Judgment Decree Order or Sentence to be stayed pending such Appeal if the Party or Parties Appellant shall give Security for the immediate performance of any Judgment Decree or Sentence which may be pronounced or made by Us Our Heirs Successors in Our or Their Privy Council upon any such Appeal. *Sixthly*—In all cases Security shall also be given by the Party or Parties Appellant for the prosecution of the Appeal and for the payment of all such costs as may be awarded by Us Our Heirs and Successors to the Party or Parties Respondent. *Seventhly*—The Court from which any such Appeal as aforesaid shall be brought shall be subject to the Conditions hereinafter mentioned determine the nature amount and sufficiency of the several securities so to be taken as aforesaid *Eighthly*—Provided nevertheless that in any case where the subject of litigation shall consist of immoveable property and the Judgment Decree Order or Sentence appealed from shall not change affect or relate to the actual occupation thereof no security shall be demanded either from the Party or Parties Respondent or from the Party or Parties Appellant for the performance of the Judgment or Sentence to be pronounced or made upon such Appeal but if such Judgment Decree Order or Sentence shall change affect or relate to the occupation of any such Property then such security shall not be of greater amount than may be necessary to secure the restitution free from all damage or loss of

such Property or of the intermediate profit which pending any such Appeal may probably accrue from the intermediate occupation thereof. *Ninthly*—In any case where the subject of litigation shall consist of Money or other Chattels or of any Personal Debt or Demand the security to be demanded either from the Party or Parties Respondent or from the Party or Parties Appellant for the performance of the Judgment or Sentence to be pronounced or made upon such Appeal shall be either a Bond to be entered into in the amount or value of such subject of litigation by one or more sufficient Surety or Sureties or such Security shall be given by way of mortgage or voluntary condemnation of or upon some immoveable Property situate and being within such Island and being of the full value of such subject of litigation over and above the amount of all mortgages and charges of whatever nature upon or affecting the same *Tenthly*—The security to be given by the Party or Parties Appellant for the prosecution of the Appeal and for the payment of costs shall in no case exceed the sum of Three Hundred Pounds Sterling and shall be given either by such Surety or Sureties or by such mortgage or voluntary condemnation as aforesaid. *Eleventhly*—If the security to be given by the Party or Parties Appellant for the prosecution of the Appeal and for the payment of such Costs as may be awarded shall in manner aforesaid be completed within three months from the date of the Petition for leave to Appeal then and not otherwise the said Supreme Court shall make an Order allowing such Appeal and the Party or Parties Appellant shall be at liberty to prefer and prosecute His Her or Their Appeal to Us Our Heirs and Successors in Our or Their Privy Council in such manner and under such Rules as are observed in Appeals made to Us in Our Privy Council from Our Plantations or Colonies. *Twelfthly—Provided nevertheless* that any Person or Persons feeling aggrieved by any Order which may be made by or by any proceedings of the said Supreme Court respecting the Security to be taken upon any such Appeal as aforesaid shall be and is hereby authorised by His Her or Their Petition to Us in Our Privy Council to apply for redress in the premises.

53. *Provided always* and we do further ordain direct and declare that nothing herein contained doth or shall extend to take away or abridge the undoubted Right or Authority of Us Our Heirs and Successors to admit and receive any Appeal from any Judgment Decree Sentence or Order of the said Supreme Court on the humble Petition of any Person or Persons aggrieved thereby in any Case in which and subject to any Conditions or Restrictions upon and under which it may seem meet to Us Our Heirs and Successors so to admit and receive any such Appeal.

54. *And we do* further direct and ordain that in all cases of Appeal allowed by the said Supreme Court or by Us Our Heirs and Successors such Court shall on the application and at the Costs of the Party or Parties Appellant certify and transmit to Us Our Heirs and Successors in Our or Their Privy Council a true and exact Copy of all Proceedings Evidence Judgments Decrees and Orders had or made in such Causes so appealed so far as the same have relation to the matter of Appeal such Copies to be certified under the Seal of the said Court.

55. *And we do* further ordain and direct that the said Supreme Court shall in Cases of Appeal to Us Our Heirs and Successors conform to execute and carry into imme-

diate effect such Judgments and Orders as We Our Heirs and Successors in Our or Their Privy Council shall make thereupon in such manner as any Original Judgment or Decree of the said Supreme Court can or may be executed.

56. *And we do* further ordain and direct that all Laws Customs and Usages now or at any time heretofore established or in force in the said Island so far as such Laws or Usages are in any wise repugnant to or at variance with this present Charter shall be and the same are hereby revoked abrogated rescinded and annulled.

57. *And we do* further declare that for the purpose and within the meaning of the present Charter any Person lawfully administering for the time being the Government of the said Island shall be deemed and taken to be the Governor thereof.

58 *And we do* further ordain and direct that at the expiration of two calendar months next after the arrival within the said Island of these presents or at such earlier period as the Governor for the time being of the said Island shall by a Proclamation to be for that purpose issued appoint this Our Charter shall come into operation within the said Island and from that time forward every Suit Action Complaint Matter or Thing which shall be then depending before any Court administering Justice by Original or Appellate Jurisdiction in the said Island and its Dependencies shall and may be proceeded upon in the Court in which it ought to have been instituted or to which it ought to have been carried up in Appeal if it had been instituted or carried up in Appeal after the time when the Provisions herein contained shall come into operation and all Proceedings which shall hereafter be had in such Suit Action Complaint Matter or Thing respectively shall be conducted in like manner as if such Suit Action Complaint Matter or Thing had been instituted or carried up in Appeal in or to such last mentioned Court and all the Records Muniments and Proceedings whatsoever belonging or pertaining to any such Suit Action Complaint Matter or Thing shall when the Provisions herein contained shall have come into operation be delivered over by the Court in which such Suit Action Complaint Matter or Thing shall be then depending to the Court in or to which such Suit Action Complaint Matter or thing ought to have been instituted or carried up in Appeal if it had been instituted or carried up in Appeal after the time when the Provisions herein contained shall have come into operation.

59. *And we do* hereby strictly charge and command all Governors Commanders Magistrates Ministers Civil and Military and all Our Liege Subjects within and belonging to the said Island and its Dependencies that in the execution of the several Powers Jurisdictions and Authorities hereby granted made given or created they be aiding and assisting and obedient in all things as they will answer the contrary at their peril.

60. *Provided always* that nothing in these Presents contained or any Act which shall be done under the Authority thereof shall extend or be deemed or construed to extend to prevent Us Our Heirs and Successors by any other Letters Patent to be by Us or Them from time to time for that purpose issued under the Great Seal of the United

Kingdom from revoking this Our Charter or any part thereof or from making such further or other Provision for the Administration of Justice throughout the said Island and its Dependencies at Our and Their Will and Pleasure as circumstances may require We meaning and intending fully and absolutely to all intents and purposes whatsoever to reserve to Ourselves Our Heirs and Successors such and the same rights and powers in and over the said Island and its Dependencies and especially touching the Administration of Justice therein and all other Matters and Things in and by these Presents provided for as if these Presents had not been made Any thing in these Presents contained or any Law Custom Usage Matter or Thing whatsoever to the contrary in any wise notwithstanding,

In witness whereof we have caused these Our Letters to be made Patent *Witness* Ourself at Westminster the Eighteenth day of February in the third Year of Our Reign.

By Writ of Privy Seal,

BATHURST.